

CHRIS

Under the Law;

WITH

The Times of the Gospel,

AND

Fullness thereof.

LONDON.

Printed in the Year, 1802.

ERRATA.

Page 30. line 15. for *years* read *months*. p. 33. l. 19. 24 *Aldermen*, Add, *In divers Cities, as it was long in London*. p. 3. l. 12. in the 2d Colume, and 24 *Aldermen*, to be left out. p. 40. l. 1. for *Luminations*, r. *Ignitions*. p. 44. l. 16. Colume 2d, for the *Red Sea*, r. *Reed Sea*. l. 17, 18. for *Mimum*, r. *Minium*. l. 39. for *Psalms* r. *Palms*. p. 59. l. 9. Col. 2. for 2705, r. 2805, without the Parenthesis. p. 62. l. 7. Col. 2. Add, *And their Longest Night, was above 13 Hours, As the first Night of Creation, was till the 13th Hour*. p. 69. Parag. 3. *That of Calais* (in some Copies) to be left out, or amended, by the 2d Paragraph, of the 59th page. In the Preface, p. 6. l. 25. Col. 2. for *Tabernacles* read *Tabernacle*.

The PREFACE and SCOPE.

THis Discourse was written more large, and it may be, less confused; but the Authors distance from the Press, and little time to correct it, with so many numbers, and other occasions, prevailed to contract and croud it out as he could; being only for private Friends, and such as can excuse both matter and manner.

The first is to express some little part of the unexpressable Goodness of God, and *Love of Christ, which passeth knowledge*; and to help shed it abroad into our hearts, that it may mould us into love, to God, and all men.

Have we not all One Father? Hath not One God created us? Why do we then deal treacherously every man against his brother, by prophaning the Covenant of our Fathers?

And our Saviour did not only bid them all say, *Our Father*, but repeated it, and pressed it on the multitude, that they had All, *One Father in Heaven, and One Master, or Teacher, even Christ* which is twice repeated, in *Mat. 23.*

And as Love was his last and great Command, on Earth; so his first Complaint out of Heaven, was of some that had *lost their first Love*. And may he not complain that we have lost All Love? which is not only waxen cold, but even Dead, and quite put out, by Lust, or Love of the World, and Cares thereof, which himself said, would *choak the good Seed*.

And what Hope is left, or means to recover us, but in himself, *Made under the Law of Love, to God, and Man also?* So that it is written in his heart, to *Love his God, and his Neighbour As him-*

self: To propagate the Name, and Love of God, with All his Might: and to bring his Children, Servants, and the Strangers in his Gate, to Rest the Rest of God: as is required in the fourth Command.

And seeing he bid it be written, as a *True Saying of God*, that He would make *All Things New*; the Author doth believe it, though he doth not yet see it. And he thought it worth enquiring, When, That great Change is to come, into the minds of Men: to mould them into Love, of God, and One another.

And finding the Psalm *for the Afflicted*, to tell us, that God will appear in his Glory, when he buildeth up Zion: and when the Peoples *are Gathered*, and the Kingdoms *to serve the Lord*: he searched, what the Law, or the Prophets say of such a Gathering.

And he found that *Moses Dying* Charge, on *Josuah*, with succeeded Kings of Israel (which he hopes may come to Christ at length) *was to gather All Israel and their Strangers also*; and to Read the Law to them All; that they may Hear and Learn, and fear the Lord (and his Goodness in the Latter Dayes) At the end of Seven years; in the Solemnity of the year of Release; in the Feast of Tabernacles: which they call the *Feast of In Gathering*.

And although this was acted every 7th year in some measure; yet seeing God himself doth sometimes use a Day for a Year (or a year for as many years as it hath Dayes) he began to consider, whether it might not be So in This also: that the Sabbatical years of Release, might intimate their Release from all their Scatterings,

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Scatterings, and Bondage, at the Close of seven Prophetick years; or in 2555 years, which are seven times 365.

And first he found, that so many years, After the Fall, did bring Israel to rest, in *Canaan*: and so many more, did bring the Christians to reign in Jerusalem: and that from their First Scatterings, out of *Canaan*, in *Forams* time (when they were first led Captive) so many years came out, about 1666, now coming: and from following scatterings after *Foram*, so many years are out about 1690: and that *Daniels* greatest number of 2300 dayes, or years, is then also finished, from the time of his Captivity.

And for beginning those Prophetick years, about the time of *Foram*, there are many reasons, besides their first scattering out of *Canaan*, Then. For it was a very Great Change of the World; or, as the Jews express it, a *New World*; which they believed to be seven or eight times renewed: As the old *Tuscans* also (in *Plutarchs Sylla*) and that every such New World, was foreshewn, by Great Prodigious, in Heaven and Earth: yea and Divers times by signal Tydes, or Turnings, and Partings, of Waters; as the great *Clepsydra*.

So, at the first Creation: and again, at the Flood: and again, at passing the Red-Sea; and at entring *Canaan*: When *Jordan* was divided: As again, by *Elijahs* Mantle, At His Ascension (a little before *Foram*) which was followed by their first Captivity: As their Last, followed our Saviours Ascension; shadowed by *Elijahs*.

The *Assyrian* Empire was Then shaken and broken, as *Israel* by *Syria*, and *Judah* by the *Philistines*, *Arabians* and *Edom*, which Then first revolted, and broke *Jacobs* *Yoke* (as was foretold by *Isaac*) and rested not, till it forced *Ahaz*, to

hire *Assyria*, which destroyed *Israel* about the time of *Romulus* (who might be shadowed by *Rummili*, or *Remaliah*) that in the mask or vizor of Religion, Ravished 683 Virgins; or 783; as it was 683 years, before the *Romans* first Ravished the *Virgin of Zion*; and 783 before they crucified Christ.

From that time, the Prophets began to threaten *Edom*; by which the Jews say, they meant *Rome*: as in that Map of Hell, in *Isa.* 34. directed against *Edom*, and the *Ramim*, or *Romim*, v. 7.

And as *Judahs* breach, and cutting off, might be Typed, by *Athaliahs* cutting off the Royal Seed (as *Foram* had cut off his brethren) so might those seven Great years of Scattering, and Return, be Typed in the seven years of Famine, and Wandering of the Widow, (who then Returned, and found the K. talking with *Gebazi*: freed, it seems from his Leprosy:) And by the seven years of *Joash* Hiding, and then coming up and repairing the Temple: and by many other seven years, which are here touched.

In this search of Times, it is found, that 1260, or 1290, and 1335 (which are the Great Numbers in *Dan.* and the *Revel.*) may be Years, and Dayes, and Hours, of Jewish years.

As from the Day of Trying the Paschal Lambs, or Preparation of the Passover, To the Pentecost: Or from the day of *Aarons* Death, and of burning the City, and Temple, To the Day of Creation, or Dedication of the second Temple, and of *Jerusalem*, in *Nehemiabs* Time; and to the Feast of Trumpets, in the seventh Month (which was for Release and Tabernacles) were 1260, 1290, or 1335 Hours.

And from the City Taken, on the 9th of the 4th Month, to the Feast of Tabernacles, were 2300 Hours (as be-
ween

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tween the Suns Apogeeum, and the Equinox : And their great Release was, in 2300 Dayes.

As their Release of Hirelings, or their three years Tythes and Offerings, with the Solemn Confessions of *Deut. 26.* came out in 1260, or 1335 Dayes.

So *Dauids New Jerusalem* was gotten from the *Jebusites, who Trod it down* (as their name in Heb :) And the Ark was fixed in *Zion*, and the Temple built, in 1260, 1290, or at most, in 1335 years, from the first Desolation of the Flood.

And *Nehemiahs New Jerusalem* was finished, and dedicated, at 1260 hours, (that is the morning of the 53d day) from its beginning : but 1335 hours, from his coming thither (as *Nehem. 2. 11. & 6. 15.*) and in so many years from *Jacobs* service in *Syria* (Typing Israel in *Assyria*) or from *Josephs* Bonds in *Egypt*; or Israels coming and Dying there.

And the great Dedication, and Restitution, after *Antiochus & Nicanor*, was so many Dayes (as in *Daniel*) After the City Prophaned; and so many years After *Egypt*, and the Golden Calf : which was 1335 years before the *Maccabees*, which were 1290 years, After the Ark at *Shiloh* : or 1260 years After their first Bondage to the K. of *Mesopotamia* (as a Type of *Babylon*) and 1260 years, Before the Christians got *Jerusalem*, and Reigned in it, about 1100 of Christ.

All which were but Types and Shadows of the New Jerusalem, to come in those degrees, of 1260, 1290, or 1335 years, After the Abominable Desolation, made by Antichrist, who was Typed out by *Antiochus*.

Which was to come upon the Christian Church (as the *Assyrian* was to fill the breadth of the Land of *Emanuel*) When the *Romans* had finished their

war against *Jerusalem*, in *Titus, Adrian* and *Julian* : After the ten first Christian Persecutions. Which lasted as many years, as there were Hours in ten Dayes (As the *Revelation* saith, they should have Tribulation for Ten Dayes) which have Hours 240. and there were so many Years, from the first Persecution (which began with the Jewish War in 65 or 66 of Christ) Till *Constantine*.

And the Times of *Julian*, were as slaying of the Paschal Lambs, which were Tied up on the tenth day (ending at Hour 240) and slain on the fourteenth, at Hour 333 : As *Julian* was 333 years After Christ, and *Romes* deadly Wound was, After *Jerusalem* sack'd, 333 years : As *Hamans* Lots, or *Purim*, from the Preparation of the Passover, 333 dayes.

333 was a signal Number to the Jews (both for Hours, to the Passover, and Dayes, to *Purim*; and Cubits, in the Holy Courts) and to Others also. As *Plutarch* observes in *Fabius*; finding Secrets in the Sybils, not to be uttered, and vowing 333 Sesterces, and 333 Denaries.

Deucalions Flood, *Phaerons* Flames, and the first Judgement in *Areopagus*, much about 333 years, before the Sack of *Troy*; about 333 before *Lycurgus* end; who renewed the Olympick Games, 333 years after *Hercules*. That we speak not of *Messenias* desolate, about 333 years in *Elia*.

333 is half 666; and 333 Dayes, are 12 Times 666 Hours; which are the Monthly Change of the Sun, and Moon; and thence, the Great Number of Change, to the World, and in Years also : As it was to *Carthage*, in *Paterculus*; and *Rome*, with *Jerusalem*, and other places, here discussed.

And to clear this way of reckoning Years, by Hours of the Jewish Year, the Author shews, the Rise, and Use

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of Hours ; with diverse Nations (long before they be specified in *Polibius* or *Plutarch* ; who yet can tell us the first Hour of *Romulus*) and the Great account of Hours among the Jews, whose Year is a Model of time in All Ages. So that the old Patriarchs, and all the great things of Scripture, were in Harmony to the Dayes and Hours, of the Jewish Year ; and to the Site and Motions of the Heavenly Bodies.

As Hours are made by the Moon moving 24 of her Diameters, in 24 Hours ; and the Earths Diameter, 24 times in the Suns ; which may be distant from the Earth, twice 666 Radij ; As the Moon 66 ; and *Canaan*s Longitude is 65 or 66, in *Ptolomy*.

And as the first Heavenly body, is above the Earth, 65 of its Radij, and the first Fruits of Earth, were at 65 Hours of Creation, in the 3d Day (which was the first of Herbs and Animals) so the Feast of the First fruits, was the 65th Day of the Year ; and in the 3d Month, As the Tabernacles twice 65, or 130 Dayes, After Pentecost.

Adam was about 130 Hours of Creation, and *Seth* at 130 years (as many Teckon *Abraham* was After *Terah*, 130 years) in which time the Equinox Changeth a whole Day, as 12 Hours in 65 Years.

Enos was born at 235 Years of the World : and the Paschal Lambs were Tyed up and Tryed at 235 Hours of the Jewish year : and the Great Cycle of the Moon, called the Golden Number, is of 235 Months. For which, Here is an easier way to reckon the Moons Motions, and the Suns Cycle, with the Dayes of the Week, in any year of Christ, or of the Julian Period.

Kainan was born at 325 years of the World : and 325 Hours of their year, came to the Morning Sacrifice of the

Passover, slain at Hour 333 ; just half 666 : and *Kainan*s Birth was 666 Years before *Enoch*s Translation ; or twice 666 before the Flood.

Mahalael, as many years, After *Kainan*, as there were Hours, to the Evening Sacrifice of the third Day : As the First Fruit *Omer*, heaved up, on the 3d Day After the Passover.

He was born 1260 (as *Kainan* 1332) before the Flood, and dyed in the year of the World, 1290.

Jared, the 6 from *Adam*, was born 135, and lived 187 years After *Kainan* : and the Morning Sacrifice of the 6th Day of the World, and of the Month and Year (and so of the First fruit *Omer*, from the Tying of the Paschal Lambs) was at Hour 135 : and the Evening Sacrifice of the 8th Day (for Circumcision and the Christian Sabbath) was at hour 187.

As from Pentecost, to the Great *Hosanna*, there were Dayes 135 : and to the Great Atonement, Dayes 187 : As between the Vernal and Autumnal Equinox, 187 : and in the Pentateuch 187 Chapters. As the Cubits of the Inward Court of Israel were 187, and the Outer 135 ; which being added to 130, makes 365, As Dayes in a year ; or Veins in our Body, or Negative Precepts in the Law.

And *Kainan* was twice 365 before *Noah*, 365 before *Jared*s End : As *Mahalaels* was before the Flood ; and the Flood before *Abraham*s Call (if born at his Fathers 70) As Hours of the Jewish year, to the First fruit *Omer* : Reaped After 360 Hours, and before 366 ; the midnight of their 16th day : when it was to be Heaved up, After 365 Hours : As *Enoch* was, After he had lived 365 years (as dayes of a year) and begat his Son at 65, as dayes to Pentecost : and the next came at 187, as dayes

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dayes of their year To Atonement, and between the Equinoctials as before.

And from *Enochs* Translation, the following things of the Bible, may be found in Concord to the dayes & hours of the Jewish year, and Sections of the Pentateuch; which are 669, as the years between *Enoch* and the Flood, were 669.

The Ark was begun at *Noahs* 480, (as the Temple at 480 from *Egypt*: and the Great Day of Unleavened Bread began at Hour 480) but of the World, 1536; and Hour 1536, began the Pentecost, which they say continued through the 70th day.

Which began at Hour 1656, as the Flood in the year 1656: And its first 40 dayes Rain, may be Types of the first 40 years of the second Ark, in the Wilderness, before it came to rest at *Shiloh*; in as many years after the first Ark began, as there are Hours in 40 Dayes, which are 960.

And the first Pentecost in *Canaan*, was as many years after *Enoch*, as there were Hours in the Jewish year to Pentecost, or its Preparation.

And from the first Pentecost in *Canaan*, To the Times of *Jeroboam*, and the *Caldean* Sack, or Desolation by *Antiochus*, or by the *Romans* (and divers others) were as many Years, as Hours, between the Pentecost and Dayes, on which those Desolations happened.

And if we may not guess at things to come, by what is past (in all the World and Works of God in all ages) yet we may say, that 1666 After Christ, is as many years, After their first Pentecost in *Canaan* (or first coming to it) as there were Hours from Pentecost to the feast of Tabernacles, that is 3120: for they entered *Canaan* 1455 years before Christ, and 1665 more, do make 3120: as Hours in 130 dayes, from Pentecost to the feast of Tabernacles,

Or if any please to reckon from some latter Pentecost: As That in Acts 2. we may find it As many years from *Egypt*, (and their coming thence) as there were Hours in the Jewish year, to Pentecost, or its Preparation.

And 1666 will be as many years After that Pentecost in Acts 2. as there were Hours from Pentecost, to their Great Dooms day, against their Enttring into Rest, and of Burning both Temples: on the 9th or 10th of the 5th Mon.

But the Author rather thinketh that already past, and fulfilled in the *Roman* Sack of *Jerusalem*, and Burning the last Temple; which was as many years After their first Pentecost in *Canaan*, as That Day is Hours from the first Hour of Pentecost; and as many years before these times of Christ, as there are Hours from their Dooms day, To the Feast of Tabernacles: which can be, but 1600, After 69 of Christ.

And the *Revelations* shews the Feast of Tabernacles (or Gods Tabernacle with men) After the great Harvest, and Vintage also: which ran out from the City (Sacked, or Troden in That Vintage) 1600 Furlongs: as Apoc. 14.

And although Furlongs may seem to represent Months, or other times, as well as Years (as there are much about 1600 Months in the Jewish Wars, till *Adrian* raced the City) yet they are most proper for years; of which there are many instances.

As Cubits are most proper for Dayes (of 24 Hours, as They had 24 Digits) So the Cubits of the Ark do make the very years of the Ark Driven by the Flood, out of the Dragons mouth: from 1250 to 1335.

As the years between the first and the second Ark at *Zion*, and *Dauids* New *Jerusalem*, with the first Temple. Or from *Jacobs* Service, *Josephs* Bonds, or *Israels* Bondage, unto *Nehemiahs* New *Jerusalem*, Or

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Or from *Egypt* and the Golden Calf, and Tabernacle To the Great Dedication in the *Maccabees*. Or from That Desolation by *Antiochus*, To the Christians Reigning in Jerusalem. Or from *Julian* in Jerusalem; and from *Romes* Deadly Wound, or Sack, till about 1666 now coming.

Yet as Prophetick dayes may be years, so may Cubits also, in lesser bodies; as the Tabernacle. Where the open Court was a hundred Cubits, and the Tabernacle closed 3000, which are but 20 less then the Hours between Pentecost and the Feast of Tabernacles. As if the very Cubits of the Tabernacle, might denote the years from It, Flitting in the Wilderness, to the Feast of Tabernacles coming.

And as the Arks Cubits might note the Churches years driven by the Flood and filled with Beasts (rather than men) and Trodden by them, so the very Cubits of the Beasts skins about the Tabernacles, might denote how long those Beasts should press the Church, or hold it in; Or how long it should be under Veils and Coverings.

Seeing God himself did after use the Ram and Goat (whose Skins and Hair did cover the Tabernacle) for Emblems of some of those Monarchies, which were all shewed to *Abraham*, and even named in the four Kings he conquered (before he met *Melchizedeck*, a Type of Christ at his second coming;) and in his great Vision: when he saw the Time of their coming out of *Egypt*, and those four Monarchies, with all the kinds of Birds, and Beasts, appointed for sacrifice.

And the Cubits in the Temple, and its Courts, may represent the years to Christ, and other great Periods of Time in the Bible; As is here at large discussed.

And for fixing Times. *Abrahams* birth (which hath so divided all Cronologers between his Fathers 70 years and 130) is by these accounts, fixed 2000 years before Christ.

As 2000 Cubits in the Tabernacle before the most holy Place: and 2000 Cubits between the Camp and the Ark: and 2000 Cubits in their Sabbath dayes Journey; and 2000 Cubits in the Suburbs of their holy Cities.

And Those 2000 years are parted by 75 (before his Call or coming into *Canaan*) as 75 Sons and Nephews of *Noah*; 75 Souls of *Jacobs* going into *Egypt*: 75 Ancestours of Christ in *Luke*; 75 Dayes from the City Sackt to the Day of Dedication of the second Temple, and of *Nehemiabs* Jerusalem; and from the Day of Atonement, To the Dedication by the *Maccabees*; and from the Fast for the first Captivity (in the 9th Month) to the Feast of *Purim*: and 75 Cubits from the Outer Gate, to the holy Courts about the Temple. And 75 is the Difference between 1260, and 1335, in *Daniel* and the *Revelation*.

And 430 years from *Abrahams* Entering into *Canaan*, and their Going out of *Egypt*; and receiving the Law.

Which was 1495 years before our Saviour; As the very Number of the Hebrew Alphabet (by which God wrote the Law) is just 1495; and so parted, as the years from *Egypt*.

By 9 Unites, making 45, As years to the Ark at *Shiloh*: and 9 Decimals, making 450, As years to the Ark at *Zion*: 45 years before the Temple finished: which was 1000 years before our Saviour (As their Centenaries, K, R, S, T, or Christ, do make 1000) or at most 1005. As *Solomons* Songs were 1005, and his Parables 3000, as many make the years of the World, to his Temple finished.

And

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And many that differ in That, agree in This, that they came out of *Egypt* 1495 full years before Christ born: So that his first year was as many years from *Egypt*, as there came men from *Babylon*, To *Jerusalem* with *Ezra*; just 1496, as they are numbred in *Ezra* 8.

Or in a round number, 1500: As the Spices in the Holy Oyl (a Mighty Type of Christ) were just 1500 Shekels. And Shekles also may shadow Years, in divers Scriptures here cited.

And by these accounts, *Nimrods* *Babel* may be 666 years before the Golden Calf, or Image of the Beast (as in the *Psalm*) at coming out of *Egypt*; which was 666 years before *Jerusalem* was sacked by *Joash*; and twice 666, before the Desolation, by *Antiochus*; and so 1335 years (as in *Daniel*) before the Temple cleansed by the *Maccabees*; which was 1260 years before the Christians reigned in *Jerusalem*, about 1100 of Christ, which was 2555 (or 7 Prophectic years) from the *Jews* entring *Canaan*: which was 1455 before our Saviour, and by *Codoman* (with those that follow him) 2555 years After the Fall; which others make 2555 before *Canaan's* Partition.

Which they entered, on the 10th of the 1st Month (for the Paschal Lambs) whose noon was Hour 234; as it was 234 years, after *Jacobs* Death in *Egypt*: and the number of *Fericho* (to which they passed) is 234: As *Ramases* is just 430: As they came thence at 430 years from the Promise: and *Succoth* (that is *Tabernacles*) just 480; As the *Tabernacle* was 480 years before the Temple: and their third station, *Etham*, may be the number of years from the Temple finished to Christ; which were very few more then 1000. And *Etham* in Hebrew Letters, maketh but 1001. And from *Etham* (where they saw the Glory,

of God, in the Cloud & Pillar, an emblem of Christ) they turned back into *Egypt*, and were carried through the Red-Sea, and the Wilderness: as Types of all the Sufferings of Christ and his Members.

And many other instances of Time couched in Hebrew Letters; may persuade us, that it was more than chance, that made so many Harmonies: and wrote the Law with an Alphabet, that makes as many Unites (which both *Jews* and Christians all agree) as there were years from the Law (so written) to Christ. With such consort of the Dayes and Hours of their year.

As *Genesis* hath 12 Sections (as their year had 12 Months) and 50 Chapters as 12 Moons have 50 Weeks; and their 50 dayes, between the Passover and Pentecost; and 1534 Verses, as Hours of their year To the Evening Sacrifice, before the Pentecost; or years of the World before *Noahs* Ark; which is measured Here by its Cubits: As also the Tabernacle, and the first and second Temple.

And so may *Ezekiels* also, in consort to the Jewish year, and Times of the Bible to be measured by its.

And as the Holy Garments, Veils and Curtains, were woven with six Threds of Silk, or Linnen, called *Shesh* (which is 6) with a Thred of Gold, as the Sun, with the other six Metals, on the Sunday, with other six dayes of the week; so was all *Ezekiels* measured by a Reed of six Cubits, and a Palm (at least) which may lead us to the Morning of the Sabbath, or 7th day of the Week, if we reckon Dayes by Cubits.

And the Outer Court had seven steps, as the Week had seven Dayes: but the Inward Court had 8 steps; and the Christian Sabbath was their 8th day.

The Gates, or Doors, were 10 Cubits:

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bits broad, and 13 Cubits high. Their shortest Dayes and Nights were 10 Hours long, their longer 13 or 14 : and there were 13 dayes of their year, before the Passover ; but the Paschal Lambs were separated on the 10th day. And at the 10th year their Children came under the Law for some things, and others at 13 : which is signal among the Eastern Nations, for Ishmaels Circumcision at that age.

The Gate-houses 25 Cubits broad, and 50 long. The Levites entred at 25, and served till 50 years old : Being for the First-born : As the first fruits had 50 Dayes, between the Passover and the Pentecost : and so, the breadth of the Ark, was 50 Cubits : As the Suburbs of the Sanctuary ; and divers other things in *Ezekiel*.

The Porch and holy Places, as in *Solomons* Temple ; All the House with its Walls, 100 Cubites ; As each of the Courts : And so was the Court of the Tabernacle. But in *Ezekiel*, three times repeated : as the Length of *Noahs* Ark was 300 Cubits ; and its Height was 30 Cubits, as the Length of the Tabernacle, and the Height of the Temple : As their Months had 30 dayes.

And if *Ezekiels* Reed do represent a Week, 25000 (in the length of its holy Portion) make about 480 years ; As between the Tabernacle Raised, and the Temple : or at most 490 ; As in *Daniels* Weeks : Of which more in another place. With Paralels between the Kings of the North and South ; till *Rome* devoured all ; and so became the King that should exalt and magnifie himself above every god ; as *Dan. 11. 36*. But towards the end, the King of the South, or *Saracen*, shall push at him, and the King of the North, or *Turk*, shall come against him as a Whirlwind, and shall overflow, and shall enter the glo-

rious Land (of *Israel*) and shall conquer many Countries in *Asia* and *Africa* ; but shall not prevail against the Children of *Lot*, or of *Edom* : where the Turk is glad to Guard his Caravans, and pay some kind of Homage or Tribute, to those Little Great *Arabians*.

But the East or *Persia*, with the North, or *Tartary*, with the *Muscovites*, or other Northern Princes, shall Trouble him fore : and though he shall come out with a great Army, and with greater Fury, then before, yet he shall come to his end, and none shall help him.

And his Palace is placed between the Seas ; rightly called *The Port* : and between the Holy Mountains, which all Ages placed in *Thrace*, or some Northern parts of *Macedonia* : But the Bible, in the Holy Land.

Which was to be conquered by *Saracens* and *Turks* ; or *Ishmael* : as the *Jews* still call them. And we do not only read of *Ishmael* mocking *Isaac* (till he was driven out to Those *Arabian* Deserts, where the *Saracens* arose) but the Prophet *Jeremy* shews us a Map of this ; in *Ishmaels* cutting off the Remnant of *Israel* in the 7th Month : and in that very season, when those *Ishmaelites* did take *Jerusalem* ; upon the 2d or 3d day of the 7th Month : on which the *Jews* still fast, for *Ishmaels* slaying *Gedaliah*, &c. as *Jerem. 41*.

But *Ishmael* also was chased away (as before) by *Johanan*, the Grace of God : which at length shall be the Great Conqueror. As it is written, *In thy Majesty Ride on Prosperously, because of Truth and Meekness of Righteousness*. For, *Mercy and Truth preserve the King : and his Throne is, especially, Kept up, by Mercy*, *Psal. 45. 5. Prov. 20. 28*.

That

That God Loved *Adam* so, that he could not leave him for Ever, I believe : in part :

From that he saith : of the *Ostrich*, and her cruell folly to her Eggs : and of the *Bears*, *Dragons*, *Ouls*, and worst of Creatures, to their young Ones : and of a Woman, to the Son of her womb. And yet, *she may forget ; but I cannot : For, I have Graven thee, on the Palmes of my hands.* And was not *Adam*, Graven on his heart ? Or Rooted in it ?

But yet more, from That he Is. For, *God is Love* : and Vnchangeable Love. And *having Loved himself*, and *his own Image* ; he *Loved it to the End* : and for Ever. And if That Love, could not hold him to *Adam*, in Innocence ; It may be hard to know, or believe, his Word can bind him so, to any Creature ; but he may desert it, in the best estate, attainable. Seeing it is very hard, to Vnderstand his Word, or any Verbal Promise : or to plead it so, with him, as to oblige him by it : If his own heart, do not more, hold him to Good, and Goodness, Then All Outward Words, and Promises : Or at least, then Any Creature, can do by Them.

And although Eternal Love, might be Eternal Hatred, unto Sin [which, in the mother Language, speaketh *Hating* : As their *Hate*, is also *Sin* :] Yet, That also, might be, a Better argument, why God should Keep him *From Sin* ; then why, he should Leave him *In it*. For, by this, it seemeth, God is *Love* : and no *Hatred* : only that he *Hateth Hating, and Putting away*.

Love Thinketh no Evil : is not Easily Provoked : Suffereth Long : Endureth All, Believeth All, or Hopeth All : Beareth All : and doth not only, *Cover a Multitude of Sins*, but as *Solomon* saith, *It shall*, or will, *Cover All Transgressions*. For, it is

the *Glory of Man to Pass by Transgressions* : And the *Glory of God, to Cover a Matter*. And most of all, That which his pure, and *Holy Eyes* cannot endure to see.

And if nothing could preserve him, *From Sin*, Or excuse him *In it* : Yet there might be somewhat found, to Intercede, for the Sinner : or to distinguish, between his Sin, and his Person. Who at best, was but, As a Little, Very Little Infant, Vnto God. And when a Sinner, yet *His Off-spring* : and His Image still : & so remained, As a man. And So Owned by God, to *Noah*. Yea, and our Saviour bids them All say, *Our Father*. For, we Are, *His Off-spring*, still : and he is *the Father of our Spirits*. Yea, and Man, that before the Fall, was but the *Image of God* ; is now [called] *The Image and Glory of God*.

I must not dispute, or enquire, How Man came to Fall : or God, to Change his State, or Place, before the Fall. Or to abridge him, of somewhat, he seemed, to Grant before : When he gave him, *All Trees*, for, his food : But then came, and forbad the *Tree of Knowledge*. Which yet, happily, may be meant, of some other kind of *Knowledge* ; then is commonly taken.

Nor can I determine, What God meant by That, *In Dying thou shalt Dye*. Seeing, even Since the Fall also, *Job* describeth *Death*, as That, which might be Loved, More then Life. And the Wisest man asserts, *the Day of Death, is Better, then of Birth* : and God might set the *Cherubins* in Love to keep us from That Tree, which would have made us Live for Ever : notwithstanding All, the Threatening of *Death*. Which it seemeth, was not so certain, but that a Taste of the *Tree of Life*, might have Turned it, into *Life Eternal*. But Eternity it self, may be a Burthen, to One, that is Vnhappy, In his Life, and

Being. So, that it might be, an Happiness, to Dye.

And the words, Threatning Death to Adam, are no worse, then God used to David, of his Little Child : or Other Children of God : which sure, was not Eternal Death. And to Good Hezekiah ; It was added also, *Thou shalt Dye, and shalt not Live* : and yet he did not Dye, but Live.

And to Ezekiel, God hath said, *When I say, or shall say, to a Wicked Man, In Dying thou shalt Dye* (the very words Threatened to Adam :) yet, if he Turn, and Repent : *he shall surely Live : he shall not Dye.*

And sure, we may hope, God meant no worse, to Good and Holy Adam, in Innocence, then he Professeth that he meaneth, To a Wicked Man, in Wickedness. To whom yet, the Threatning is but on Condition ; and he addeth an Oath, That he taketh no Pleasure in the Death, of a Wicked Man : and less, in the Death of a Righteous man : As Adam was, in Innocence.

And yet, he let him Fall. To draw out Attributes, which could not well appear, on Holy, Happy Objects. Or, in a word, to Love him More. Or draw, delight, and self complacence (which may seem a kind of selfish Love) to Better, Higher : that is Lower ; yet more Noble, Love ; of Pity ; and such Tender bowels of compassion, as could not be shewed, But to Miserable Objects. Shut up under Guilt, through Unbelief : that so he might have Mercy on them : which can appear, Only in Misery.

By which, Eternal Wisdom, did Contrive, at once to Propagate it self ; and Magnifie its Love. So that it now can Truly Love a Loveless Object, with the same, or a Better Love then he Loved Adam, in Innocence : That I say not, Jesus Christ himself : Who saith, a Little Love can love a Friend

or One alike ; and it may be Less to Love One Lovely, Fair and Kind. For, Sinners can do This : and Hypocrites.

Nor did he, Only defer his Anger, For his own Names Sake : But that, Himself might be, the Great Example, and Pattern, of All Long-suffering and Goodness, (which he knew, Great enough, to Conquer All Evil :) He would not Let the Sun go down upon his Wrath. But on the very same Day, in which Adam Fell, Under the Law : God brought out, the Gospel : and the First Gospel Promise. whence some think, the Same Day, of the Jewish year, was both, the Great Fast, for the Fall ; and the Feast of Atonement, or Expiation.

For (as the Wise woman of Tekoah, summed up the Gospel) God is no Acceptor of Persons : But he Still Deviseth Means, or Devices, that his Banished (or those, that might be so) do not Perish From him ; who still Hateth Putting away.

And he Then, Devised, such a Way, as Far surpasseth all our thoughts : and Then our Words, are like to Darken Counsel, without Knowledge. Yet, there is a Spirit, that can make us know, the things, which are Freely Given us of God.

The Poets have a Tradition, that when the Gyants Rose, and Fought, against Heaven ; They could not be Conquered, but by the help, of some Mortal Man : and so, the Gods, asked aid of Hercules. Who slew one of the Greatest Gyants ; but he soon revived again ; and waxed Stronger then before : Till Minerva Caught him, and threw him out of the Moon ; and so he dyed.

This (and that they have, of Hydra ; and of Python ; and the Serpent, slain by Cadmus, or others) may be grounded

grounded on the First Gospel Promise, Upon the fall. *The Seed of the Woman shall Break the Serpents Head.* And yet, not by its own Strength, or Wisdom; but assisted by the Spirit of God: and in Union, with Divine Nature.

And yet still, it is, *The Seed of the Woman.* God having chosen, the *Weakest Sex*, to overcome his *Strongest Enemies*: and the most *Foolish*, to destroy the *Wisdom of the Wise*, and *Subtil Serpent*. Who did First, assail the Woman (as the *Weaker Vessel*:) and is Vanquished, by the *Womans Seed*.

And though, in All this work, we owe, very much, to the Love of the Son of God (who Loved Our Nature, and built us a Synagogue: & was the Blessed Seed of the Woman.) Yet, the Root of the Matter, is the Love of the Father. And of His Person, it is said in special, *God is Love.* Even God the Father: and hath shewed That Love, in sending his Son: and the Sons Great Work, is still to express the Love of the Father, who sent him. And God so Loved the World, that He Gave His Only Son: and none can come To the Son, but whom the Father Draweth.

And although, All the Saints, in All the Bible, use to address themselves, very much, to the Son, in their Vsual Convers and Prayers (As the 45th. and 102^d. Psal. is Cited in Heb. 1. and so the Canticles, and Spouse in the Revelation: and All the Vials of Odors, or Prayers of Saints, were To the Lamb:) yet in This, the Apostle doth especially, bow To the Father; that He would Vouchsafe, to shew them the Love of his Son: *Passing Knowledge: That they might be filled, with All the Fulnesse of God.*

And although, it be a Great Work of the Gospel, to perswade us that Christ was the Son of God: (and a Great Man Thought All our Shakings came, From not being Rooted in This) yet, there is also a very Great stress in

This, That he is, *The Son of Man*: and *The Promised Seed of the Woman.*

And the same Ap. that of All things, bids his Son, *Remember This, that Christ of the Seed of David, was raised up, according to his Gospel*: In another place, hath summed up All, in This.

When the fulness, of the Time, was come, God sent Forth His Son, made of a Woman, made Under the Law: that We might receive the Adoption of Sons. And so the Son of God is sent, To make the Sons of Men become the Sons of God. But for this also, it Became him, and was requisite and Necessary, that he should be also the Son of Man: and Seed of the Woman. Made of a Woman.

Which was the Best, and only Way, To Bring in, Everlasting Righteousness: To Satisfie God; and to Sanctifie Man.

For, by This Union, of Natures (and All things consequent) He comes, to be Charged, with Our Sins: and we, with His Righteousness: being made, Partakers of His Divine Nature: as He, of Our Humane. And Then, As Our Acts, are Imputed unto Him: So are His, to Vs: having the same Spirit, by which, He did them. Else, they be not Ours.

For, if God had come, and Acted in us, as an Angel, or a Dove: Those Acts, In us, had not been Ours: Except, their Principle, were made One, with Vs; and We, One with Him.

For which, God hath so Vnited himself unto Christ; that He is become the Head of the Body. And His Union, to our Natures, is the Root of Ours, unto His Spirit. And Till This, be wrought In us; we do not Act, but are Acted; by Some Other: Not, by an Inward Principle, of Life and Motion.

This being the Great thing, Our Saviour Prayed For (in All, that should believe on him) that they All, might come to be One in Him; and Perfect in

One. And Not only, they *In Him*, but He *In them* : and *abide in Them* (as another Chap.) And so, he concludeth, his Solemn Prayer, With Repeating That particular (so much insisted on before :) *And I In them.*

By which, we are, not only, *His Brethren and Sisters* ; But (as Himself said) *His Mother also.* When, He is *Made Known*, and *Formed In us.* *Christ In you the Hope of Glory.* But I must onely Glance at This, which is so Fully treated, elsewhere.

And as God, hath pleased to *Manifest* himself, *In Our Nature*, so he hath also *Filled* it, with That, which is *Infinite* ; so, that it cannot hold it in : but is even *Forced* to *Vent* it : and *Longeth*, to be *Drawn*, and *Sucked*, more then ever Any, *Womans Brest.*

As *Elihu* said, *I am full of the Spirit of God, and I must utter it.* And our Saviour saith, *O How am I straitned, Till it be accomplished !* As a sweet *Perfume*, or *Oyntment*, in ones hand ; the more, it be *Pressed*, the more it *Floweth* out. And when the *Brest* is *Full*, the Mother calls for Any *Child* : the *Son* of a *Stranger* : If her *Own*, be not *Ready* to *Suck.*

And This Great Advantage, we have *Gotten*, by Gods putting His *Own*, *Infinite* Nature, into Our *Finite* : That it must *flow Out*, to *Ease* its self (as we may speak.) Being so *Vastly Great*, beyond the *Humane Nature*, that it cannot be contained in it : but As the *Great Ocean*, in a *Little Shell.* Still *Flowing Up*, and *Flowing Out.* Whereas, If he had sent the *Son*, only as *God* : or the *Holy Ghost* : They might have so *Contained*, or *Detained*, the *Godhead* : that we might, have seen it, no more, then in the very *Father.* But now, *God is Manifest in Flesh* ; which can not hold, What it hath, Too *Great*, for the narrow cover.

We may add also, that our Saviour himself said, *It is a more Blessed thing to Give, then to Receive.* So that Himself, was not So *Blessed*, by *Receiving*, *All the fulness of the Godhead* : As he was, and still is, by *Giving* it *Out.* And If we *knew* the *Gift of God* ; and *Happiness* to *Give* : And *Who* it was, that said it *To us* : *We would aske*, and He would *Give us*, a *Fountain of Living Water* ; flowing out to *God* and *Men* about us. For *In our Fathers House* is *Bread Enough*, and to *Spare* : and in our *Brothers Heart*, enough to *spare* : of *Water*, *Wine*, and *Milk* : still *Running out* ; and *crying*, *Come, Every One, that thirsteth : Come ; yea Come and Drink : and Drink Abundantly, My Friends.*

This is the *Good will of Him that dwelt in the Bush* : That ever *Flamed*, but was not *Consumed.* For, by this *Union*, in our Saviour, the *Divine Fire*, is cooled so, in *Humane Water* (the *Piler in the Cloud* :) that it is both *Safe*, and *Sutable* ; and *Pleasing* to us. Whereas else, it had *devoured* us. For, *Our God, is a Consuming Fire.*

And when *All the People* saw it, *They ran away* and *crycd*, *O Let not God speak thus any more ; but let Him speak by Thee ; and We will hear.* And then he answered, *They have Rightly Spoken.* This was my *Intent*, in *All my Thundering* ; but to make them see their *Need* ; of such a *Mediator.* And now Therefore, *I will Raise up a Prophet, From among their Brethren : Like unto Thee.* And this, is 4 times repeated in *Deut.* with the 3. and 7. of the *Acts.* And in every place, it is still observed, that the *Prophet*, must be a *Brother.* *From among thy Brethren.*

And the *Scripture* puts a *Mighty stress* on This, that in *All his Offices*, our Saviour is, and so was made, *Our Brother.* And the *Author* to the *Heb.* is bold to say, that *In All things* ; even *All things.*

things. It behoved Him (for Our and His advantage also) to be made like His Brethren. And although it was so in All things: yet in special, that, He might be a Merciful and Faithful, High Priest. For, Every High Priest is Ordained For Men, and Taken From among Them. For them: Not Against them.

Wherefore Holy Brethren, partakers of that Heavenly Calling of a Brother: Look upon, and much Consider, the Apostle (prophet) and High Priest; we so Profess, or Own, and Claim to be our Brother.

And again, Let us hold fast this Profession, or this Claim of Christ, in such Relation. For, we have not an High Priest, that cannot be touched with our Infirmities: or Feeling of them: but was in All Points, Tempted as We are. Even in All points! (both of Substance, and Circumstance also.) To Presume, and to Despair: yea, and to destroy Himself: and other horrid Temptations.

Let us Therefore (even Therefore) Come with Boldness; to the Throne of Grace: that so, we may obtain mercy; and find Grace, to Help in a time of Need. For Solomon saith, A Brother was born for a Time of Need: or For a Day of Adversity.

And the very sigh, by which we express sorrow (in all Languages) *Ab, Ab*; is also, Brother, Brother, in the Mother Language. As if God would reach us, still in sorrow, both to think of a Brother; and Call for his Help. To which, himself may allude, in that of Jeremy: They shall not Lament, saying, *Ab Brother*, or *Ab Sister*. And we never cry *Ab*; *Ab*; but our Saviour hears, and knows, we need Him: crying: *Brother, Brother*.

And he knoweth also, and hath told us, There is No Temptation on us, that was common to our Nature: and to Him, as made in it. And He is Faithful, and

will not suffer us to be Tempted, Above our Strength; or His, in us: As Paul writeth to Every one that Calls on the Name of Christ, Their Lord and Ours: and yet, our Brother also.

This was it, the Spouse longed for, O that thou wert my Brother; that sucked the breasts of my Mother! when I found Thee, I would Kiss Thee; and I should not be despised. I would lead thee to my Mothers House (as Isaac led Rebecca, into Sarahs Tent :) and I would give Thee Spiced Wine, and Pomegranates (as of mixed Nature :) And his left hand should be under my head; and his Right hand should embrace me. Not afraid of: either Hand: it seems.

And He is now, so made Our Brother; As she longed. And we may press it on him. If He be Indeed, That Prophet, promised to Moses: Then he is, our Brother. Else we may not Take him, for our Prophet, or our King. For God expressly tells his people, If at any time, they Choose a King, They may not Take a Stranger: But a Brother. One amongst thy Brethren, and repeats it, yet again, and adds. Thou mayest not set a Stranger over thee; Who is not thy Brother. And again, When he is set Over thee, he shall take heed, he do not exalt himself above his Brethren: but must still own himself to be Their Brother: that he may prolong his Reign Over them.

And the Kings of Israel, were to read that Scripture in a Solemn Manner, at Release. And when King Agrippa came to Read it so: He wept, Untill they cried, that he was their Brother: and the Law did own him so.

And so is Christ. That we may go to our Saviour, As They came to Joseph: And as the words are, They gave him a Charge (in the Name of their Father) saying, Our Father, bid us say, Forgive, I pray thee now, the Tresspass of thy Brethren: and when Joseph heard them speak, He wept:

wept : and so, he did, when first he made them know, he was their Brother.

And Thus, Ruth, was sent, by Naomi, to Boaz (one of Might : a Type of Christ : the next a kin to Ebimeleck ; My God the King :) and bid to lye down at his feet ; and said, Spread thy skirt over thine Handmaid : For, thou art a near Kinsman.

And the Law, hath put a special blot on him ; that will not Own his Kindred : or do the Office of a Brother ; when he is Required : For the Woman was to pull off his Shoe, and sit in his face : and thus it shall be done. And may we not come and tell our Saviour, that his Brother Adam, Dyed without Issue to God : and that He only, can Raise it up In Vs : who are now Widows ?

And That it is, not only, permitted, but Commanded, and our Duty, Thus to plead with Christ ; in our addressee to him ; may be Farther Cleared from Solomon. Not only, Bidding us, Say to Wisdom, Thou art my Sister, and to Understanding, Thou art my near Kinswoman : But also, to keep This Law, as the choyselt of All Lawes : and As the Apple of our Eye : the tenderest part of all the body. And he plainly shews us, This is the way, to be kept, from the Spirit of Error, and Delusion, (His Deceitful Woman :) Thus, to come to Christ, and plead our Kindred, and Relation to him. For it is He only, that is True Wisdom. In whom are hid All Treasures of Wisdom, and Knowledge. The Power and Wisdom of God : and so described, by Solomon also in divers places. As, in his 8. Chap. Where Wisdom shews its pedigree ; and Coming forth from Eternity.

And yet, There also, This Wisdom, professeth, that although He were With God ; and brought up with him ; and Daily His Delight ; Rejoycing alwayes before him ; Yet I rejoyced in the Habita-

ble parts of his Earth ; and my Delight was with the Sons of Men. And not onely with Adam in Innocence : but even After the Fall : Till which, we find no Sons of Men. But my Delight was with the Sons of Men. Now Therefore, Hearken to me O ye Children.

Where he maketh His Delight in the Sons of Men, the Ground of his Call : and we still run away, From all his Calls, till we believe, They Spring, from His Delight In us : or at least, some Love To Vs.

As we may see in the Very Prologue of the Law. Which is All founded on This, I am the Lord Thy God, and Thy Redeemer. Therefore, Thou shalt have No Other Gods : or Wayes of Worship : but shalt Love my Name, and keep my Sabbaths. Because I am Thy God, and have Loved thee. which we may find the first and last of All, or most Commands in all the Laws of Moses.

For God saw it strange, or vain, to aske Our Hearts : or such Respect, and Reverence, as became a God : Before he gave us His Heart : and Owned himself to be Our God : and to Love us Heartily. For Who hath first Given ? or hath Lent to him ? that it might be paid, or recompensed.

I dispute not here, To Whom, the Law was Given : (though we may believe him, that tells us, it was Given, to the Worst of Sinners. And how Else, are They Guilty, of Breaking it ? If it were not, Given to them ?) But for the present, Let it be granted only, that it was Given unto Christ ; as a Man ; and the Seed of Abraham also : (that was put Under the Law, more, it may be, then Adam was :) and Circumcised also, for a Debtor to the Whole Law : and To Fulfill All Righteousness.

And he was not only, Put, under the Law (as other men were) but Made

Made Under it; For his very Being, was, made up, of the Holy, Righteous Image of God: which was, but shadowed, in the Law. Which was so written, in his Heart, also, that he could, as soon, Vnmake himself, and let out All his Being; as ever break, one Tittle, of the Law. Which was, his Pleasure also; and his choice delight: and not a Burthen, As to Vs. Nor can wee conceive him, an Holy, Good Man: In Perfect Wisdom, and Integrity; But, he must be Made Of, With, and Vnder the Moral Law of God: as Near, and Dear, to him, as his own Life and Being.

So, that He, cannot plead, his own Death, to Free him From it: As we may, to Free our selves, from the Law; which hath Power over us, But While we Live. For, He that is Dead, is Freed from Sin, (a Blessed Word:) and From the Law also. But He was, so Made Under it; that he chose, to Live again, to Keep it more; as his own Choicest delight and Happiness.

And Himself, hath summed up, All the Law, into Love. And of his Love to God, his Father, we nothing doubt: but of his Love to Man, is All the Question. Yet we read, It is Vain, for a Man, to speak of Loving God: If he do not also Love his Neighbour, which himself made, As Great a Law, as That of Loving God; and Like, or Equal unto, That, he made, the First, and Great Command.

Nay, he may seem, to make it More: (or of More Worth, and acceptance, which God) to Love Ones Neighbour, then, any otherwise, to Love God himself. For, That of Loving on's Neighbour, and Doing to All, As one would wish to himself; he saith Is The Law, and the Prophets also: Which is more, then we read, of All Other Love to God. And the Law and the Prophets also do

More forbid, Evil Thoughts and Words, against, a Brother or Neighbour, then against, God himself, As Deut. 15. 9. & Psal. 50. 20. Esa. 58. Zechar. 7. 10. 8. 17.

And Man, hath nothing else, or very little, to Express, his love to God, (whom he cannot see, or reach, by All his Righteousness and Love:) but by Loving his Neighbour: That is Every Man. For, he that Loved Another, hath Fulfilled the Whole Law. And All else is but a Tinkling Cymbal.

For, even That, which bids me Love God, and his Name, with All my Soul, and Might; requires me both, to propagate his Name, and Nature, or Image: and to Preserve it, and Restore it, All I may. And is not This, to Love my Neighbour, As my self, or More?

For, Is there a Man, in the World, in whom, I may not see the Name, and Image, and Glory, of God; as much, or more, then yet it is, in me? Or soon, it may be so: and that it may; I must, and cannot but endeavour, All I can; If I Love God, with All my Soul and Might.

And thus I see, the Saints of God, still Measure All their Love to God, by Declaring his Name to Men; and Making known, his Loveliness. As the Spouse did, Till even They that sinote her, and took away her Veyle, (or at least, knew him not, whom her Soul loved) Came, and sought him, with her.

And another Cryed, Let him not spare; For, I have not hidden his Holy Word: But I have, and will Declare it, to my Brethren: Yea, to the Great Congregation. Lo, I have not refrained my lips, O Lord, thou knowest. I have not hid thy Righteousness, within my Heart. I have declared Thy faithfulness, and Thy Salvation, I have not Concealed thy Loving kindness, and thy Truth: from the Great Congregation.

And

And I will Declare, Thy Name, to All Congregations; and to All Generations: and I will Declare for Ever.

Thus it was, with *Joh*, and *David*, and *Christ* himself; for, it was He, that Spake, and Acted In Those Holy Men: and most of All, in those peculiar *Psalms* of *Christ*, upon the Cross. And his dying Prayer, saith, *I have Glorified Thy Name: I have finished My Work: For, I have Declared Thy Name: and have made it Manifest.* And yet again, *I have done it, and I will do it.* For, it is so sweet, that I cannot forbear: and the more I spread it, the more I see its beauty, and its sweetness: and the more I Rub, This Precious Oyntment, It Perfumeth more. *Thy Name, is an Oyntment Poured forth; and Therefore the Virgins love Thee.*

And if We look, on All, the Laws of God, through All the Bible, we shall find Them More, For Man, and His Good; then For God, and His Gain, or Glory; but in Mans Happiness. And All, Established, In, and Through the Mediator, *Jesus Christ*. The Great Law Maker, as God: and the Great Law Keeper, as Man: both to God, and Men also.

The Jews tell us, that before the World was made, God bowed down, and put his hand, under his Robe of Glory; and brought out the Spirit of the Messiah (which they say, First Moved on the Waters:) and looking on it, said, *Wilt thou Redeem Israel?* and when, he answered, *Yea:* He said, *But Dost thou well to consider, All the Toyle, of That Great Work? Art thou indeed content, to lay aside thy Robes, and Kiss their Rags? To Suck their Wounds, and Wash their Sores, and wipe away their Putrid flesh? To be among the Chains, and Tombs; and rowle away their Clots, and Worms? To Love their Dust! and raise them from the Grave of Death, and Rottness? and when, upon some*

pause, he Said, *he would: and was content, and Glad, to do it All: The Father Kist him; and made, an Everlasting Covenant, with him: or to That Effect.*

Which is but some, of This, before us, Made of a Woman: and made Under the Law. Even, All the Law of Love, To Man, as Well as to God: and to Redeem Them, that were Under the Law, that so we might receive the Adoption of Sons.

And there is Somewhat, in All the Laws, and Promises, that doth especially, relate to *Christ*: and is laid, upon Him, by God; and expected from him.

As the First, and Fundamental Promise (that the *Womans Seed* shall Break the Serpents head:) Is Promised, to Man; but Required of *Christ*. For, it is not said, *It May*, but it *Must*: and Shall, Break the Serpent. Or, as the 72 *Psal* expresseth it, *He shall break in pieces the Oppressor:* and as other Scriptures have it, *He shall Loose his knots* (as proper to the Curling; Crossing Serpent, in *Isaia* 27.) *he shall dissolve All the Works of the Devil.* Yea, and by Death, destroy him, that hath the Power of Death, which is the Devil; and shall Root up Every Plant, the Heavenly Father hath not Planted.

And if Sin, come Vnder, These Plants; or Those Promises: may we not hope, it shall be Rooted out, and quite destroyed? As the Church is bld to Cry, *Take away All Iniquity* (Not onely Ours, but All,) and Let the Iniquity of the Wicked come to an end. As it is Prayed; and Therefore Promised; in the *Psalms*: and we are bid to cry for All; *Forgive Us our Sins.* Yea, and *Christ*, Prayeth This, In us and with us. Therefore it shall be Granted: for He saveth, Lord Forgive: As I, and These, and All my Children Do forgive.

And we do not read, God *Cursed Adam*, or *Eve*; but the *Serpent*; Though he laid *Pain and Travel on Eve*; with *Labour, Toyle, and Sweat, on Adam*. But of *Noah* it was said, *This Man shall give us Rest, or Comfort, in our work and Toyl; because of the Earth, which the Lord hath Cursed.*

And when *Noah*, built an Altar, After the flood; God smelt a *savour of Rest* (as alluding to the Name of *Noah, Rest*) and said in his Heart, (his very Heart) *I will not again Curse the Ground, Any more, for Mans sake.* Which may speak it *Cursed before, for Mans sake*; or else, *For Mans sake I will ble's it Now: and Curse it no more.* And God *Blessed Noah, and his Sons*: (which is not read of *Adams Sons*:) and did not only, give him *Leave, to Rule the Creatures, as before to Adam*; but a *Larger Commillion*; in the *Beasts of the field* (which were not so put *Vnder Adam*: and the *Serpent was more subtle, then All other Beasts*:) and other *Particulars*: which are now, All put, under *Noah*: and delivered up, into his *Hands*; with a *Promise also*, that his *Dread, should be upon them.* And That *Promise* is made *Good, in Christ.* In whom, he makes a *Covenant for us, with the Beasts of the field*: when He hath *Marryed Vs, and saved us, by the Lord Jehovah*: as the *Prophet Hozie*. And Then, the *Earth also, shall yeeld her increase*; and *God, even our God, shall ble's us: and his saving light, shall be, Upon All Nations.* As the *Psalms, in divers Places.*

And our Saviour may allude, to Those *Promises to Noah* (and His name of *Rest, and Giving Rest, from Labour*:) when he calleth, *All That Labour, and are heavy Laden*: Adding, *I will Give you Rest.* And again, *You shall find Rest to your Souls*: however it be to your *Bodies.* That of the *Rainbow, we find, in other Scriptures: de-*

scribing the *Throne of God, (As by an Eye, with its Rainbow)* and the *Revelation Cloatheth Christ, with the Rainbow (As a Circle, which himself can never break:)* Which is also, *Round about the Throne*: that it may be, *Ever seen, and Never out of Sight, or Mind.* To witness the *Everlasting Covenant with Noah, and Mankind*: As afterward, with *Israel, in the Prophets Esay, and Jeremy.* And we All, are In That *Covenant, made with Noah*: and it is, no small *Matter, to be, in Any, One Covenant, with God.*

That, of *Slaying the Man-slayer*, may seem, to put, Every Man *Vnder Coertion*: That cannot, be dispenced with. For, if it be laid, on All *Man-kind, to slay the Blood shedder*: who can *Exempt himself or others*?

And is God indeed, so careful for our *Blood*? and is he not more for our *Souls*? Is He so strict, which *Beasts, and Men, and every Mans Brother*? and is he not, As strict, with *Saran, or Any that devour our Souls*? And is not *Christ, in This also*? Seeing himself branded *Cain, for Hating his Brother*: or saying, *Am I my Brothers Keeper*?

But God hath made, Every *Man, his Brothers Keeper*: and our Saviour, more then All. As *Psal. 72. He shall save the Soul of the Needy: and Precious shall their Blood, be in his sight. He shall Redcem their Souls from Deceit and Violence. Men shall be Blessed in Him: All Nations shall Call him Blessed.*

The *Blessed Seed* (for he speaketh not of *Seeds, as of Many, but of One, which is Christ*) to *Bless All Nations, and All Families*: or Every *Family of the Earth*: As it is repeated, both to *Abraham, and Jacob.* and the *Psalmist saith, God hath set him for Everlasting Blessings, or Blessings for ever.* and to the *Great Multitude, in the Temple Courts: The Apostle said, God hath*
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...him to Bless you, by Turning Every one of you, From your Iniquities. God hath sent him on This Errand; and hath put him Under this Law: which is much to be pleaded with him.

And the 4th Command, requireth him, to Keep the Rest of God: not only himself, and his Sons and Daughters but his Men-Servants and Maid-Servants; and Cattle, and Stranger also, in his Gate: They must All be brought to Rest the Rest of God. That thy Man-Servant, and thy Maid-Servant, may Rest, as well as Thou. That thine Ox, and thine Ass, may be refreshed. And the Psalmist may allude to This; as often, as he Calls himself, A Stranger with God or the Son of His Handmaid.

And This 4th. Command, may be found, the Sum, of All the 2d. Table. Which requireth, Every Man, and Christ also, as a Man, to Love his Neighbour as himself: and to endeavour that Servants, and Strangers also, may be brought, To the Rest of God: and be Refreshed As well as We. And moulded, into the Image of God. For, they All Groan, for the Glorious Rest, and Freedom, of the Sons of God.

And the Beauty, of That Image To be Formed in them, will so recompence, All the Labour of Christ; that He will Never, Repent it. And He is so much in Love, with That Image to be Formed in Vs; that his Many years, of Suffering, and Service, are but As a Few Dayes, in his Eyes: For the Rachel, of his Love. For, he shall see the Travel of his Soul, and shall be Fully Satisfied, and be at Rest.

And the Sabbatical year of Rest, was For the Earth also; the Earth which the Lord Cursed. Nor might they reap, What grew of its Self. For, it is a year of Rest, unto the Land: and the Sabbath of the Land, shall be meat, for Thee, and thy Maid, and Hired Ser-

vant; and for the Stranger that Sojourneth with thee: and the Gleaning, of every Harvest, must be left for the Poor and Stranger. As the 19th. of Levit. Where we have also the Sum of All the Royal Law of Love: As it lieth on Every Man, as Man: and so, on Christ Also.

Thou shalt not Hate thy Brother in thy Heart. Thou shalt, in any wise, rebuke thy Neighbour: and not suffer Sin upon him. A blessed Law! to be preferred, much on Christ. And the Sum of our Covenant is, To submit to his Teachings, and Rebukes, or Chastenings; which are called, the Rods of the Covenant. Very precious things!

And Thus, he promised, the Holy Spirit, to Reprove the World. And we should beg it much. As David Cryes, O Search and Try me, If any Evil way be in Me: and Lead me in the Way Everlasting. All other wayes, will quickly end: As Thorns in a fire.

Thou shalt not Avenge; or Bear any grudge, against the Children of thy People: But thou shalt Love thy Neighbour, As thy Self. I am the Lord.

Doth it not lie, on our Saviour, also? Not to Avenge, or bear any grudge, against his People? or the Children of his People? May not This Include, the Children of his Servant Noah? the Thousand Generations of Him, that Loved God, and Served him, with an Upright heart: which God himself owned for a Perfect heart: To Noah, David, Job, and Abimelech also; As the Words in Hebrew. Gen. 20. 5, 6. And it is not only said, that God did Covenant, with a Thousand Generations; But also, Commanded it for a Thousand Generations: As Ps. 105. 8.

And the Law is plain: Thou mayest not bear a Grudge, against the Children of thy People. Thou shalt not Retain. For, So is the Word, and often used, against Retaining Anger. So

So directly Opposite, to Gods Retaining mercy. Which he maketh so Great a part, of his Name, to Moses: and with such an Emphasis; that Moses left it, Noted, with a very Great Letter, in the word of Keeping Mercy: As the Jews yet observe it, in *Exod.* 34. and again, in *Numb.* 14. They have another Great Letter, in That, *Let the Power of My Lord be Great*, as thou hast spoken.

And Gods Keeping Mercy, is the Tenor of the Song, in all the Scripture. And by Davids Last Words, Some were set, to sing it still; and keep it up, in the Peoples hearts. And when they did agree, in This, the Glory of God appeared; and some strange Return of Prayer. *1 Chron.* 16. 41. and 23, 24. with *2 Chron.* 5. 13. and 20, 21, 22.

And there is, scarce Any thing, more Clear, in all the Bible, then that, *he will not, Retain his Anger*: and much less For Ever. Seeing he bids us, not Let, the Sun go down upon our Wrath. And himself gave us, an example of it, at the Fall: and Afterwards, the Cursed person, must not Hang beyond Sunset. As in Moses and Joshua. The Case of Saules Nephewes Hanged up, before the Lord; was Extraordinary: and seemeth branded with Risraes Goodness, in Watching them, which occasioned David, to bury them; with the bones of Saul, and his Sons, Hanged also.

And It is Giving place to Satan, or Closing with the Devil; To Reserve Anger, but for One Evening, As *Ephes.* 4. and *Wrath* doth Rest, (or Lodge, for a Night) in the Bosome of Fools. And *Wrath*, is an Hebrew word, implying somewhat to pass away, or passing. As *Come my People, Hide thee a little moment; Till my Wrath be Past.*

And the Great Cause, of Gods taking up, such a Lasting War with Esau (and Analech, a Branch, of E au) was, for that, he Forgot the Brotherly Co-

venant: or Kindness to his Brother Jacob: and Let his Anger Tear perpetually: and cast off pity: and Kept his Wrath for Ever. As in *Amos*, and *Ezek.* 35.

Yet, Edoms Widows, and Fatherless Children, are called in, to God, in *Jer.* 49. And so the Law of War, requireth, in *Deut.* 20. Which is much, to be pressed on Christ. If thou Go to war, thou shalt first offer Peace: and if Peace be Rejected, yet thou must Preserve the Women, and Children. So that, In Judgment, thou must still, remember Mercy.

And wilt thou not yet say, My Father? the guide of my Youth! Will he reserve his Anger for Ever? will he keep it to the End? as *Jer.* 3. And again, Return O Back-sliding Israel, saith the Lord. I will not cause my Anger, to fall upon you: For I am Merciful, saith the Lord: And I will not Keep Anger, for Ever. And in *Lam.* It is good for a man, to wait and hope, for the Salvation of God. For He will not cast off for ever; but though he cause grief, yet he will have compassion, according to the Multitude of his Mercies: For he doth not afflict, from his Heart, or Grieve, the Children of Men.

And in the Psalms, The Lord is Merciful and Gracious, slow to Anger, and plenteous in Mercy: he will not always Chide; Nor will he keep his Anger for Ever. And the 30th Psal. Give thanks at the Remembrance of his Holiness; Because, or For, his Wrath Endureth but a Moment. As if During; Lasting wrath, could not consist with Holiness: and least of All, in God: whose pure and Holy eyes, Turn away, from All, that causeth Wrath; or may prolong it: and Therefore, he bloteth out Iniquity, For his Own Names sake. Because he cannot endure to see it. And he bids us, Put him in mind, of This Word; and Plead it with him, that we may be Justified, *Elay.* 43.

And This Holynesse of God, is,

Divers times, made the Great Object of our Praise : Or Reason Why we should Praise the Lord. Who might be Feared, for his Power, or Wisdom ; but Praise, Only, for his Holiness : which is Godness in divers places, Psal. 22. 30. 97. 99. 100. 136. with the former places in the Chronicles.

And Micah saith, *He will not Retain his Anger for Ever : because he Delighteth in Mercy.* And in Esay : *I will not contend for Ever ; neither will I be Always Wrath : For, the Spirit should fail before me : and the Souls which I have made.*

A Great Argument for Mercy. *Thy hands have made me and fashioned me: Forsake not the Work of thy Own Hands.* And, *Hast Thou not poured me out as Milk ? And Curdled me as Cheese ? and Thou wilt have desire, to the works of thy own hands.*

And in our Greatest Sufferings, we are bid, to commit, the Keeping of our Souls (our Souls) to God, in Well doing ; As to a Faithfull Creator : and a Faithfull preserver also.

O Thou Preserver of Men ! *What shall I do to thee ? I have Sinned ; but why Wilt thou not Pardon my Transgressions ; and Take away mine Iniquities ? Wilt thou not seek me in the morning ?*

And All these may comment, on That Law of Love, in Leviticus. *Thou shalt not avenge, or Retain, against the Children of thy People. But Thou shalt Love thy Neighbour as thy self.* As plainly shewing that Any Retaining Anger, is not consistent, with the Good Law of God, or Love of our Neighbour.

And lest we should mistake, the Phrase of Neighbour, and Brother, used here ; the very same Chapter, requireth to love a Stranger, *As ones self.* the 19. of Levit. 34. and the 25. doth also make a stranger as a Brother. Saving If Thy Brother wax poor, thou shalt relieve him : though a Stranger or a Sojourner.

And to other Argu-

ments, for Strangers : (as that, They were Strangers, in Egypt ; and must know the Hearts of a Stranger :) It is added also, that God Loveth Strangers. And the Hebrews are bidden, not to Forget to entertain Strangers ; because some have so, *Entertained Angels unawares.*

And yet, One of the hardest words of our Saviour is, *I know you not ; or, you are Strangers.* Though himself observeth the Law of Strangers, saying, *I was a stranger, and you took Me not in* (as Job saith, the Stranger did not Lodge without his Doors :) And in the Good Samaritan, the phrase of Neighbour, or Brother, is plainly made, to reach a Stranger, and an Enemy.

And so, in the Law also. For What, in one place, is a Brothers Ox or Ass, In another, is an Enemies, and His that Hateth us : and yet, His Laden, straying Ass, must be Pitied, and Helped. *Wilt thou Cease to Help him ? Or to leave thy Business for him ? (as the Margent of our Bible :) Thou shalt surely Leave it, to joyn with him, and help him, Exod. 23. 15.*

And although our Souls, be as the Wild Asses Colts ; yet we may plead This Law also, with our Saviour. Though they be the Asses, of his Enemies, and them that Hate him ; Yet in straying, or being Laden ; He will keep This Law : and surely Joyn to Help them.

And to This, he might allude, when he sent his Disciples, to loose the Ass (Tied in the Broad way, where 2 wayes met) and then came, Meek and Lowly ; As the King of Zion, upon an Ass, the Foal of an Ass.

And the paralel place in Deut. speaking, of a Brothers, or a Strangers, Ox or Ass, by That Occasion, giveth a General Rule, of All things that are Lost. *In like manner shalt thou do, with his Ass, and so shalt thou do with his Rayment ; and with All Lost things. Thou mayest*

mayest not Hide thy self. A very sweet Law, and much to be pressed on our Saviour, when we fear our Souls Most Lost: As, they may be most, in them that are Least sensible.

Doth he not say, *he came to seek and save, That which is Lost?* And so, he clearly expresseth it, diverse times. In the *Lost Sheep*, & *Lost Groat*: and the *Great Joy in Heaven, at Finding Any lost Sinner.* And This is written, in his Heart also; both, to the *Lost Image* of his Father; and our *Lost Souls*: and the Law saith, *Thou Mayest not* (plainly, *Mayest not*) *Hide thyself: from That which is Lost.*

And How doth God complain, against the Evill Shepherds, that did not strengthen the Weak, or heal the Sick, or bind up the Broken, or bring home that which was *Driven away*; or *seek out That which was Lost?* But I will search and seek them out: and I will bind up, that which is Broken: and I will strengthen, that which is sick: and I will bring home That which was *Driven away*: and I will seek out that which is lost: and I will set *One Shepard*, over them: which our Saviour also, Took upon him, for His Duty.

And Other sheep I have; and them also, I must bring in. And whoever, These were (How many so ever, or How few) yet He plainly owneth, Men as *Sheep*, before Conversion: In their Natural State of *Worth*, as well as others.

And so Peter also, speaketh of some before Conversion; that they were, *As sheep going astray*, but *Then*, returning to the Great Shepard of the Flock. And Esay saith, *We* *Alstrayed*, *As Lost sheep*; and the Lord made our Iniquities to meet upon Him. And in divers Psalmes, *All Nations and People of the Earth*, are Called in, because they are His People, and the sheep of his Flock: and the sheep of His Hands.

And As a Sinner (in a state of Sin) may be a sheep; so a

wicked man is a Brother: and Owned so in the Law; that saith, *The Judge shall beat the Wicked Man*, deserving stripes; and yet but 40: *Least, Thy Brother* (Though a Wicked Man) *be Vile in Thine Eyes.* And Christ himself, may allude to This, when he speaketh of *Many stripes, to him, that knew his Masters Will*: and yet but 40. For, he is a Brother.

And the Great Law of Redemption, Is but a Branch, of Loving God, and our Neighbour: and of *Seeking, All that is Lost*, or ready to be Lost; from God, and His Vnder Tenants.

For you are Mine, saith the Lord, and *Your Land is Mine.* You shall not sell, or pawn, or Alienate, your selves, or your land, from me, for Ever. But There shall be a Redemption. Either the Person himself: or his next kinsman that can, shall Redeem him, and his land. Is there Any Kinsman Nearer then Christ! that Can Redeem us? Doth not This Law, lie upon him also? Doth God indeed take care of Oxen, Asses, Bodies, Lands, and Houses of Clay? And did he not take care of our Souls? the Souls which He hath made (as himself speaketh) more Pretious then the World beside?

And This Redemption of Persons, and Lands; is but a shadow, of Redeeming Souls: and a Pledge, or Earnest, hereof. As we may see plainly: by comparing, Lev. 25, and 26. As the sum of the Law, and Gospel also. Which After Dreadful Threatnings, Concludeth sweetly, in the 44. vers. Yet, nevertheless, *For All This*, or *That*, *I will not cast them away*: neither will I *abhor them*, to destroy them Viterly, or Break my Covenant with them. Which is often pressed on God, in the Psalmes and Prophets. *For sake me not Viterly. And Hast thou Viterly rejected Zion?*

And be not our Souls, as Little our own? and as Much the Lords? as the Jews Bodies? Lands? and Houses were? Yet

Yet These, might not be Sold, or Alienate for Ever : But There must be a Redemption : Because they are the Lords : and He will not part with His Right : and careth he not, that we sell our Selves to Sin, or Satan for Ever ? and hath he not provided a Redemption in This Case also ? and shall not the Lawful, even the Lawful Captive be delivered ? Even when a Man hath Sold himself for nought ? as God expresseth.

And If none, Either would, or Could Redeem them. Yet, were All, to go out, at the Jubile. Which was also, but a Type of Christ, our Great Redeemer and our Jubile. Yea, and in the mean time, They must not be Ruled with Rigour, which is often forbidden ; and complained of ; in the Pastors, and Rulers, in Ezekiel : that They Ruled with Force and Rigour. Which was, so contrary, to the Rule of God, and Christ. Who was told, his People should be Free, in the Day of his Power : By the Beauties of Holiness. And he told his Disciples, he had All Power, in Heaven, and Earth ; and Therefore, They should Teach : But not Compel, or Command, with Rigour. Not as Lords, over Gods Inheritance, but Examples to the Flock.

And so, our Ancestors, told Augustine, in This Island, That Religion Ought to be Free : and not Compelled, or Forced : and the Apostles left it so : and the Laws also : To That Time : As we read in Bede. And Alfreds Will, declares, his subjects Free ; as his own Thoughts : and following Kings were sworn, to the Saxon Laws and Customs of our Ancestors. And how much God was against Ruling with Rigour ; we may see by his forbidding, to deliver up, Any Slave, that had run away, from his Master ; which may be a great encouragement, to run to Christ : for, the Law forbids him, to deliver us back to Sin, or Satan, or any hard Master.

And when God threatened, Hard Masters, unto Egypt (as they had been to Israel) yet in That oppression, he declareth, they should Cry, and he would bear, (for he is Gracious :) and would send a Saviour, and a Great One ; and He shall Deliver Them : and They shall Come, to be a third, with Israel ; and Assyria : Even a Blessing, in the midst of the Land. Whom the Lord shall Bless, saying, Blessed be Egypt my People. Which was gotten by some Cruel Lord, Oppressing them. For, the Lord shall smite, and he will Heal. As Esay 19. And though Christ, be also a King, yet even so, also, He was Under the Law : and Made Under it. For the great Law of the King, was This, that even, when he sat upon the Throne of his Kingdom, he should write out the Law ; and read it, All his dayes : that so he might be sure to keep it : and not exalt himself above his Brethren : but Prolong his Kingdom in the Midst, or heart of his Subjects. And it is, a Great Character, of Antichrist, to think himself Above the Law : or to attempt to Change the Times and Laws : As in Dan. 7. 25. and if God, have put, All men, below Coercion of the Law, Then who can Exempt them ? or set them Above it ?

And perhaps, there is nothing more Dangerous, to Any Man, then to presume, or to pretend himself, to be Above the Law : which God hath set a bound to Kings (it may be) Rather then to Private Men ; whom others still will bound enough, as Deut. 17. And the Great Law of a King, is Mercy Rather then Any thing else. For so, Solomon saith, Mercy, and Truth preserve a King ; but his Throne is Established by Mercy. By Mercy, rather, then Any thing else : or before All other things : As the words plainly imply. And shall a Man Dye This Day ? Am I not King of Israel ?

And we may press it much, on Christ

as the Great Law, of a wise King; to Preserve his Throne by Mercy: that it do not Totter. For, of Him, and His Throne, it is especially said, *In Mercy shall the Throne be Established*: As *Esay 16*. In allusion to That of Solomon, *The Throne is Established by Mercy*. And the Psalms say, His Throne is Everlasting, because Mercy and Truth are Ever before it, and above it: and he sings of Mercy, with his Greatest Judgements: and Happy are They, that Hear, and Understand, That Joyful Sound. For, *In Thy Righteousness* (Thy very Righteousness) they shall be exalted, *All the day long*, or, (as another Psalm) *They shall rejoice in All thy Righteous Judgements*.

For, If his tender Mercy, be above All his Works, Then sure, Above his Judgements also: which he calls his Strange Acts. But Mercy, is his own Child. For, he is the Father of Mercies: which are therefore *One with Christ his Only Son*. and yet, a little while, and Mercy shall Triumph against, or Over, Judgement: as we read in *James*.

And Christ also, bids them, *Go, and learn That; I will hate Mercy, rather then Any Sacrifice*. And to him, it was spoken, *Ride on Prosperously, because of Truth and Meekness of Righteousness*. And He hath shewed thee *O man!* what is Good, and what the Lord Delighteth in: *To do Justice; but in that Also, To Love Mercy*.

Or as *Jeremy* expresseth it, *To Exercise Loving Kindness and Judgement: For, in These I delight*. And in the next Chapter, the Prophet prayeth For Gods Correction (*O the blessed Rods of the Covenant!*) and with Judgement also; but with such Judgement, as the Chapter before: still tempered with Mercy.

And *Solomons* Son lost the Kingdom of the 10 Tribes, by not observing his Fathers Good Rule, of Establishing his Throne, by Mercy; neglecting the Wise Council, of the Old Men, that

told him his Way, to get, and keep, the hearts of his Subjects, was to be more Merciful, then his Father. Which we may Presse on Christ; as the wisest Council; that he get, and keep his Subjects Hearts, by being More Merciful; then his Father yet hath shewed himself.

And yet our Saviour gives it, As a sufficient Reason, why the Father also should grant All that is asked of him: because he is a Great and Glorious King. And so he concludeth All his Prayer, with no other, For but This: For, *thine is the Kingdom, Power and Glory*. As if This alone, were Cause enough, why he should do, All that is asked.

And when *Solomons* Mother describeth, the Law of Kindness, in the Good Womans Tongue; She gives her Son, This Law of Kindness, for his Heart. *Open thy mouth for the Dumb, in the Case of All appointed to Destruction*. And again, *Open Thy Mouth: Judge Righteously: and Plead the Cause of the Poor and Needy*. So that while the King, sits upon the Throne, As Judge: His own Heart, and Bowels, must be Advocates to Plead, for All the Prisoners, at the bar. Yea, for All that be Appointed for Death: Even for the worst offenders: who may not have Council, in some Cases and Places: because indeed the Judges are to be their Counsel, in All they can. and that was *Lemuels* Council to her Son; and the Prophet, he taught him, as for a Great King to come. in the Last of Proverbs.

And *Solomon* gives it, to his Son also; *If thou forbear, to deliver them that are Drawn unto Death; and These that are ready to be Slain: If thou sayest, behold we know it not: Doth not He, that ponders the Heart, consider it? and He that keeps Thy Soul? even Thy Soul; that hath so often deserved Death: and Liveth still, but on the Free Grace of God!*

And the 102 Psal. (that is made
For

For One Afflicted) tells us, that God looked down, from the Height of his Sanctuary, to Hear the Groaning of the Prisoners; and to Loose Them, that are Appointed unto Death. And Were we not All Appointed to it? And may we not Presse it on Christ? to open his mouth, and Plead for All Appointed unto Death? And will not This, shew his Intercession, Larger then we do believe? not only a King, as Solomon was; but a Priest also: and so the Great Intercessor. For, the Priests that were Men only, were the Great Mediators: and They had the Work of Expiation; with a *Wo*; if they did it not. Yea and that, with Tender Pity, and Compassion, to the Souls of Men. And Every High Priest Taken from among men, is ordained For men, in things pertaining to God; that he may offer Gifts, and Sacrifices For sins: Who can have Compassion, on the Ignorant; and on them that are out of the Way. For that, he Himself, is Compassed with Infirmary: and by reason hereof, He ought, He ought to offer for sin. As we read in the Hebr. and the Law also. Which did not leave it to Aarons Choise, and Pleasure; to do it, If he would, and when he would: but laid it on him, and his Sons; As their Great Duty, to make Expiation for Sin; and to Bear the Iniquity, of All the Congregation, and of All their Holy Things. And to Heal the Lepers: Or pronounce them Clean; when Ever they Could. And Wo unto them, If they did it not.

And how Zealous was Moses himself, the King of Jeshurun! in Interceding? when he saw the Marks of Gods displeasure? How did he fall, on his Face? and Bow his Heart; by Fasting 40 da'es together? how quickly, did he bow for them? and to Aaron, cryeth Take Incence; Put it on the Censur; Go quickly! Make Attonement: For, there is Wrath Gone out; the Plague is begun.

And this, was but a Little Type of Christ; Under the Great Law, of Satisfaction, and Intercession.

For, every High Priest, is Ordained, to offer Gifts and Sacrifices: wherefore it is of Necessity, that This man, have somwhat to offer also. It is of Necessity! and He must, offer for Sin.

And the 45 of Ezech; gives the Law of Priest, and Prince together. It shall be the Princes Part (or Duty) to provide, and Give, Burnt-Offerings, and Men-Offerings, and Drink-Offerings, in the Feasts and Sabbath, and in All Solomnities, of the house of Israel: and again, He shall prepare the Sin-Offerings; to make Reconciliation, for the House of Israel.

So that When, we want an Offering; or know not How, to offer it; we Ought, to go to Christ; and tell him, It is Now His Part, to Give the Sacrifice, and to Prepare it; that it May be Rightly offered. As God hath now laid it on Him: As the Prince, and King, of His People: There Described, and Promised. For, All That Prophecy, is a Clear Promise, of some Gospel time or other. And lest the Phrase, of Israel, might seem to limit it so, as to exclude the Gentiles, or Others; In the very next verses, God goes on, and commands the Prophet, that Upon the Very first day of the first Month, he should take a young Bullock: and the Priest should put the blood, upon the Posts of the House; and upon the 4 Corners of the Altars settle; and upon the Posts of the Gate of the Court (For every one that Enters, or comes near It; yea and for them Afar off, also; For, the words follow,) and so, thou shalt do, on the 7th day of the Month: For Every one that Erreth, and for Him; that is simple. Which the Hebrews Turneth, To have compassion, on the Ignorant, and him that is out of the Way. And the next verses command the Passover, on the 14th day: and

and Then, the Priest must prepare a *Sin-Offering*; For *All the People of the Land*; or of the *Earth*: it is the same word.

And the *Hebrews*, may allude to This also; when it saith, of Christ, *It becometh him, to be made like his Brethren in All things*; that he might be a *Merciful and Faithful High Priest*; To make *Reconciliation for the Sins of the People* (as in *Ezech.* So ye shall *Reconcile the House*:) and in the same Chapter: *That by the Grace of God he might Taste Death for Every Man.* Or, as the Angel, Unto *Daniel.* To finish *Transgression*, and make an end of sin: to make *Reconciliation for Iniquity*: and to bring in *Everlasting Righteousness*. Those commands, are also, given, to *Ezekiel*: *The Son of Man*, whom God made a *Watchman Over Israel.* A *Mighty Type of Christ*: in *Bearing the Sins of the People*: as God speaketh to him, in his 40 and 390 Days.

And as That he speaketh, of a *Watcher* or *Bishop* (as the Phrase, in all *Greek Authors* is,) may teach us, To allow *Humane Orders*, to be *Divine Ordinances*, in such Cases: as the *Apostles* also speak: So it may also shew us the *Duty of a Watcher*: and his *Danger*, if he neglect his *Duty*, Towards Any Man. And who is sufficient for it? But only *Jesus Christ*? Thus *Typed*, in *Ezekiel*: both a *Priest*, and *Prophet*, or *Seer*, and *Watcher*. And thus at once, we have the *Law*, or *Duty* both of *Prince and Priest*, and *Prophet* also. For, the *Greatest*, must be *Under the Law*, As well as others.

And when God Promised, to *Raise up the Great Prophet*; It was always added, He should be, *One of their Brethren*: and like unto *Moses*; Who was more signally, *Under the Law*, then, Any Man Living: and the *Meekest Man upon the Earth*: and the only Man (as the *Jews* ascribe) that by the Lord himself, is so often called, *My Servant*; Living and Dead also. A great *Type of*

Christ: the *Servant of the Lord*: as God himself often calls him.

Behold my Servant, whom I have chosen: my Beloved, in whom my soul is well pleased. I have put my Spirit upon him: and He shall shew Judgement to the *Gentiles*: and he shall not Strive or Cry. A bruised Reed, he shall not break: nor quench the *Smoking Flax*: Until he bring forth Judgement unto *Victory*, (Then it shall be Led in *Triumph* by *King Mercy*: *King of Peace and Righteousness*) and In his Name, the *Gentiles* Trust. They Shall Trust. As when the Root of *Jesse*, shall be seen (as formerly the *Branch*:) His Rest shall be Glorious.

And his own Law, for *Servants* is, that they give *All Diligence*, and do *All Heartily*. And Himself Maketh it, the Great work of the *Chiefest Servant*, to Give Others Food, in Due Season: and with Meekness. For, if He do but begin to smite his Fellow *Servants*, (yet he is to Rule them) but if once, he do begin, to smite:) his Lord will come and cut him asunder.

Unto which, it may be, *Paul* alludeth, when he saith. *The Servant of the Lord, must not strike*; but be Gentle, unto All. Apt to Teach: Patient: in Meekness, instructing Those that Oppose themselves.

And *Solomon* saith, that *Wisdom* doth, and shall (for so the Word is) Stand and Call, to the Simple ones: and To the *Scorners* also: How long will ye love Scorning? Turn ye, at my Reproof: and I will poure out my Spirit on you. Though you Have been *Scorners*. Behold; I stand at the Door and knock.

And again, To you, O men, I call: and my Voice is To the Sons of Man. O ye Simple! Understand *Wisdom*! and ye Fools! Be ye of an Understanding Heart! And again, Who so is Simple; Turn in Hither. As the 45. of *Ezech.* also.

C And

And it was said to Christ, both as a Teacher, and a Ruler; *Ride on Prosperously, because of Truth and Meekness.*

And the next Psalms, speak his Teaching, and his Ruling Meekness. He maketh Wars to cease, to the Ends of the Earth. Be still, and know, that I am God. He shall speak the People Under us (That is the word Used.) He shall choose our Inheritance for us; the Excellency of Jacob, whom he loved. God is gone up, with a shout; Sing Praises to God; Sing Praises; Sing Praises to our King; Sing Praises. For, God, is King of all the Earth: Sing Praise with Understanding. According to thy Name, O God, so is thy Praise, Unto the End of the Earth. Let Mount Zion rejoyce, and the Daughters of Judah be glad, because of Thy Judgments. And the reason is often added; Because he is Holy. The main, or only, Cause, of Praising God.

And so the Prophet Esay. For my Names sake, I will refrain mine Anger: For, why should I give my Glory to another? As Moses, was fain to do, to Joshua: For One passionate Speech! and another must have my Crown, if he be Meeker then I. For, Meekness shall prevail, with God, and Man: and shall Inherit the Earth also. As our Saviour taught, and Praised.

In Patience Possess your Souls, which Else you lose: Or at least your Crown. And why will you Give, your Glory, to another? It is, the Glory of Man, to Pass by Transgression: and the Glory of God, to Cover a Matter. To be pressed much, on Christ; as Man, and God also.

The Apostle Paul, could not find a better Pattern, or a better Argument, then to beseech us, by the Meekness, and Gentleness of Christ. And For This cause, I Obtained Mercy; that in me First, Jesus Christ might shew forth, All Long-suffering; for a Pattern, to them which should hereafter believe.

And the Jews deliver it, as one of the First Traditions of Moses, to the Elders, and so downwards; that they should make Disciples of the Law, by Meekness: being slow to speak (as Moses was) and slower to Wrath, or Judging, which we find also, in Jesus. Who tells us, God Upbraidereth not; but Giveth Freely; Simply. And if Any Man, want wisdom, he should ask it of God: That Giveth Simply. But let Patience, have its Perfect Work, that ye may be Entire, Wanting Nothing. And may we not Press it on Christ also? and Plead it with him? That His Patience also, Have its Perfect Work?

And sure If All True Wisdom, be Peaceful, Gentle, Easy to be Intreated, full of Mercy, and Good works: It is much more So, in him: who hath All Treasures of Wisdom and Meekness also. So that All Moses Meekness, was but a Little branch, or rivulet, of His Great Root, and Ocean; of Wisdom and Meekness.

And yet Moses could say, to Joshua, Enviest Thou for my Sake? O that All the Lords People were Prophets! and that God would put his Spirit on them! and to God: forgive I pray thee: or else Blot me out of thy Book.

And was it not, the Spirit of Christ, that prayed so, in Moses? and Other Prophets of God? so much Longing that All the Lords People were Prophets: and that All Might Prosper and be Safe? And was he not heard, in What he prayed? Is it not He, that spake in Job, and David, and the Prophets, and Apostles, sighing, O that Thou hadst Heard! and O that Thou wouldst hear! and Then Thy Righteousness should be as the Sea, and thy Peace as the Great Rivers! and my heart is Broken with Longing, and mine eyes run down, with Rivers of Tears: because They keep not thy Holy law. Give ye wings to Miah:
that

that it may flee away, and be at rest : Mine Heart Mourneeth for it ; and shall sound as Pipes : my Bowels yearn : and I must weep : and Water thee with Tears. And Thus, To Moab, and Edom ; the Worst of Sinners ; and the most Threatened. And would to God, that All men, were not only Almost, but Altogether Christians : and as I am, but my bonds. And I would you knew my Earnest Longing, and Agony ; which I have to you, and to Others ; even All : and as many, as have not seen my face, in the flesh ! and who is afflicted, and I burn not ? And the Lord make you to increase and abound in Love, towards one another, and to All men (to All men ?) As we do towards you. And I could wish my self Accursed for my Brethren in the flesh.

Was it Paul only, that Said these things ? or Christ in Him ? and doth he not Then, both Love, and Pity Men ? and Long, For Their Good and Happiness ? Doth he put Others only, Upon it ? Will he bind Heavy Burthens, of Desires, on Others ; and not Touch them with his little finger ?

Was it not His Spirit, that saith, in Job, Did I not weep for Him, that was in Trouble ? and was not my Soul Grieved for the Poor ? My Bowels boyled, and rested not ; I went mourning, without the Sun. If I have despised the Cause of my Man-Servant, or Maid-Servant, when they Contended with me (the worst of All their Doings) what shall I do, when God riseth up ? and when he visiteth ? what shall I answer him ? Did not One, fashion us in the Womb ?

If I have eaten, my Morsel alone. If I have seen Any perish, for want of clothing. Or Any Poor, without Covering. If his loins have not blessed me. And he were not warmed with my fleece. If I have lift up my Hand, against the Fatherless, when I saw my Help wanting in the Gate. Then let my arme be broken from the bone ; and

fall from my shoulder. If I rejoiced at the destruction of him that Hated me : or lift up my self, when Evil found him.

Was not All This, but a little shadow of the Better, larger Heart of Christ ? so far beyond the Heart of Job, or Moses, or David, or Paul, or Any other, in the World.

And yet Here also, we find a Tender Heart, To All, in Want and Misery. So that Job stayed not, for Tears, or Intreaties : but anothers Wants, were Prayers, Loud enough. If I have seen Any Perish for want.

And till we come to see, This also, in the Heart of Christ : We stagger ; and are still, in fear ; and doubt, of him. While we think, he measures out to us, but, as we do, to Him ; and that we must begin to him, before His Giving out to us, or Seeking us.

And yet, we see Gods Tender-ness, to Beasts, that do not Pray at all, but with Natural Voices. Which his Pity, doth Interpret, into Crying unto Him (As Paul said, to the Athenians ; Whom ye Ignorantly Worship, Him I declare :) and so God, to Job ; Who hath established Food, to the Raven ? When his Young Ones Cry to God ? Yea, and when They do not Cry, but only Wander, Licking Food ?

For, he giveth Food to Every Living thing : not For its Crying, but, Because his Mercy Endureth for ever. And the Sparrows, and the Swallows, come, and may (or have, leave to come) and lay their eggs, and Young Ones, On his Altars : O my King and my God ! And Hezekiah did but Chatter, as a Crane, or as a Swallow, and yet God heard him. And so he promiseth, in Exod. 22. If they do, at All, Cry to me, I will surely Hear. And the reason is added, a little after ; I will Hear, For I am Gracious. If they do at All Cry ! How much more, when they Cry Mightily ? For He that heard

Young Solomon, in his sleep; and in a Dream Only : Will he not hear him *Waking* ? Yet it is not said that he Askt his Dream again; when he awaked. But the Lord Heard; and Granted, what he did, but *Ask in a Dream*. How much more, in Sore Affliction ? *Lo be Prayeth* ! and he heareth *All Afflicted* : and executeth Judgement for *All that are Opressed*, as Psal. 103. and He Heard *Jehozabaz*, when he cried; Though he were a Wicked King : and continued so, in 2 Kings 23.

And he saw *Ahaz*, Going softly : though a Wicked man. And he seeth Affliction : and it Cryeth, Lowde in his ears. And *Hagar* did Rightly call it, the *Well of Him that Saw her* : rather then *Heard her* : or Any Prayers, that we read of, but her Misery.

And so, it was, in *Ægypt*. *I have seen* : *I have seen*, their Misery; and *I have heard their sighs* : although they had, as little heart, to pray, or speak to God; as to hear him speak by *Moses* : when they could not hearken, for the Anguish of their hearts.

But *I have seen*; *I have seen Ephraim*; yea, and seen his Frowardness also ! but *I will heal*. And when the *Poor want*, and cannot Cry; For, their *Tongue*, Cleaves to their Mouth; *I will open a fountain, in the Wilderness*. As of old, *I did to Hagar*.

But we must see, This also, to be part of the Law : that so we may lay it on Christ : and plead it with him. And God, did not onely, shew us This, in his own Bowels (Promising, to Comfort *All that mourn* : and to Replenish Every Empty Soul; and Every sorrowful Heart : on which the Prophets sleep was sweet to him;) But it was so, in his Heart; that now it is, also, a part of the Law. Which is but an Image, or shadow of the Heart of God.

Beware, there be not a Thought, in thy

Wicked heart, against thy poor Brother, Saying, so or so. But thou shalt surely Lend, and Give him enough : or sufficient, for his want : and yet, not a word of Asking.

Make thy shadow, as the Night, in the midst of Noon : Hide the out-casts : and bewray not him that Wandereith. Be a Covert, from the Face of the Spoyler. Let mine Out-casts, Dwell with Thee, O Moab ! As alluding to *David* bringing his Parents Unto Moab; till he knew, How God would deal with him.

And again, Is not This, the Fast, that I have Chosen ? to loose the bonds of Wickedness ? and to undo the Heavy Burthens ? and to let the broken go Free ? and that ye break Every Yoke ? Is it not to deal thy Bread to the Hungry ? and that thou bring the Poor afflicted, or cast out, into thy House ? and when thou seest (only seest) the Naked; that thou Cover him : and that thou hide not thy self from thine own flesh ?

If thou draw out thy soul, to the Hungry ; and satisfie the afflicted soul : Then shall thy light arise in Obscurity : and thy Darkness, as the Noon day : and the Lord shall Guide thee continually : and satisfie thy soul in Drought : and thou shalt be like a Watered Garden ; whose waters never fail ; or lie : and from Thee, shall be They, that shall build up, the old waste places : and thou shalt be called, the Repairer of the Breach.

One of the Sweetest places, in the Bible : As lying on our Saviour also ; when ever he Sees Us Want. For, there is not a word of Asking, but of Want. When thou seest the Naked, that thou Clothe him : and hide not thy self from thine own flesh : and may we not plead it with Christ ? Is not He Under This Law also ? That He Hide not himself, from his own flesh ? or from That which is Lost ? or, As Holy men, cried in

in the Scripture: O Lord behold mine Affliction! And again, See O Lord, and consider! for I am become Vile: I am full of Confusion: O see my Affliction. Or as Hezekiah; O Lord, I am Pressed, Very Hard; but Undertake for me. Or be my Surety, and Mediator: which is clearly spoken to Christ. And so David cryeth out, Iniquities Prevail Over me: But Thou shalt, Thou shalt make Atonement, or Expiation (as the word signifieth) Clearly spoken Unto Christ. And so again; Be surety for me: and strike Hands for thy Poor Servant.

And the Disciple, whom our Saviour loved, tells us, that If a man see his Brother in Want, he must not stay for Tears, or Prayers; but if he do but see him in Want; and shut up his Bowels; How doth the Love of God, Dwell in such a Man?

And again, If any man see his Brother, in a sin, which is not unto Death; He shall Ask: (it is not left at pleasure; but commanded: He shall Ask:) and he shall give him Life. A sweet Promise.

As God bid Eliphaz Go to Job: and promised that He should intercede, and my Servant shall pray for you, and I will accept him. Which we should Press on Him that was Typified out by Job, Telling him, that God hath Promised that He shall pray, and He will Hear him for us. And when Job prayed for Them, God turned His Captivity, and Healed Him and Them also. And so Here: He shall Ask, and he shall Give him Life. And though he say not He shall Ask for Him that smeth unto Death; Yet he doth not forbid him: but only saith, I say not, that he should pray for such. As Christ: I say not, that I will pray for you.

And when men, do not only, Trample Precious Pearls; but Turn, and burn, and Tear, those, that bring them: As they fall out of Others Teachings; So they

may do, Out of their Prayers also: that I say not, Out of Christs Intercession. Which is much, in the hearts of his People: and I wish, and beg, and Value This, for me, and mine; Above the World. And once a Father told me, You may Hope, or Know, that Others Pray for you; when you do Pray for them.

But we see, the Prophet Jeremy, praying, most sweetly, Then, when he was forbidden to pray, For that People. And our Saviour had a Great Portion Given him, for Pouring out his Soul for sin, and making Intercession for Transgressors.

And the Great Command He ever received, from his Father, was, to Ask Souls of him. For it was not only permitted, but Commanded: As the Great Character, by which he should be Known, and Owned, to be the Son of God. And so it is, in us, also. For, when ever God begs a Son, he gives him a Crying, Praying Spirit. As if he said, Thou art My Son: This day have I begotten Thee. Now, Ask of Me, and I will Give thee. Even as Abraham blessed God, for Giving him one Great Victory by saying, Lord God, what wilt thou Give me?

However, it is very Clear, It was so required of Christ: and expected from him; As the Son. So that here, we may Plead; he must, be More Faithful then Moses; Who was Faithful indeed as a Servant; But Christ, As a Son. And his Great Work, As a Son, was This: Ask of me, and I will Give Thee. And it was not only Commanded, but written in his heart; (as himself saith, in the 40 Psalm) that he should do the Will of God: and his Great Will, is, that he Ever be Asking Souls: and what he doth Once, in This, he doth still, and for Ever. So that he is Ever Asking, and Ever Receiving, from his Father: and ever Giving Out: and This.

This Last, he counts his Greatest Happiness. *For it is a More Blessed thing to Give, then to Receive.*

And he very much disappoints, his Fathers End, and Ayme, in Sending him, into the World; or Raising him up, from the Dead: If he be not, Very much, in Asking, of his Father. For it is the Only Command, he layeth on him, when he brought him forth, *Aske of Me, and I will Give thee All Nations: and the Utmost ends of the Earth.*

And That of Solomon, *Open thy Mouth for the Dumb, in behalf of All Appointed to Destruction*; was but a little Branch of the Great Law of God, to Christ; *Aske of Me, and I will Give thee.* Most of All, for the poor Prisoners, and such, as are Ready to Perish.

And the Psalm, *for the Afflicted*, telleth us, That God looked down, From Heaven, and the hight of his Sanctuary, to hear the Groaning of the Prisoners: and to Loose those, that are Appointed to Death. It being the Great Quarrel he had, with the King of Babylon: That he Smote in Anger, with a Perpetual Stroke; and made the Earth to Tremble: and did shake Kingdoms: and make the World a Wildernesse: and Then Opened not his Prison doores, to Visit his Prisoners, and let them go home again, As in *Esay 14.* and *24.* Now we All, were Prisoners; and Appointed to Dye: Till God Pleased to Raise up, the Interceding Spirit of Christ: which is Ever Crying, (in the Language of the Psalmist) *O Let the Sighing of the Prisoner come before thee; and by the Greatness of thy Name or Power, Preserve them that are Appointed to Dye.*

For Unto Christ, it was first said, *If thou shalt forbear to deliver them, that are drawn Unto Death, and those that are ready to be slain: If thou sayest, Behold, we know it not, doth not he, that pondereth the Heart, Consider it? And He,*

that Keepeth thy Soul; doth he not know it, and will he not render, unto Every Man, (the Best of Men) according to his works? which Solomon hath now laid, upon his Son; or on Every Man.

And what Christ doth, *For All Appointed for Destruction*, is not easy to determine. But we find him Praying for All that Crucified him. As Stephen did, To Him; and by His Spirit; for All that stoned him. Whence Paul might learn, the Certain Character, of a Christian, so to pray to Christ: As *Act. 9. 14. 21.* and *22. 16. 17. Rom. 10. 12. 1. Cor 1. 2.* And Solomon saith, *that Wisdom doth, and shall Call, to the Scorners, also. And the Man of God, must be Gentle: Even unto Those that oppose themselves!* As Paul writeth to Timothy.

And our Saviour, Received Gifts, for Rebels also; and saith, it is a more Blessed thing to Give, then to Receive; and that They, which Receive Freely, must Give Freely.

And if God be Glorified, most in Us, when we bring forth Most Fruit (and do All the Good, we can do:) Is it not So, in Christ also? will he not do, All the Good, he may do? Or will he not Aske, All he may? Will he not have, as much as he can? and the Full Price, of his Death, and bitter Passion? Dyed he, as a Fool dyeth.

Were His Hands bound? or his Heart rather? and his bowels, unto Poor men? or to his Father? or his Own Glory? that he would not Aske, for All he might? Seeing it was, the First, and Chiefest, Only, thing, his Father laid upon him: *Aske and I will Give thee.* Yea and Aske again: and yet again: *that so, Thy Joy, may be Full.* And I never speak, but What, the Father spake to Me: and As, the Father, spake to Me. the Great Key, to open All the Bible.

And the Prophet was displeased, that the King of Israel shot but Thrice; And sure, we may plead it with Christ; that he bids us, *Pray Continually*: and be Ever Asking, that we may receive. And it is backed, with This For: For, Every One that Asketh, shall Receive. And may we not say to him, *Aske us of the Father, and he will Give us to thee*. But Aske, as thou biddest us, *Fervently, and Heartily*. For thou hast said to us: *What ever you do, Do it Heartily, As to the Lord*.

And how he Asked; or his Father Took his Asking: We may See, by Gods Giving; and His Receiving; What was Promised, upon his Asking. Even All Nations, for his Inheritance; and the utmost ends of the Earth, for His Possession.

Yea, and to sustain, his Spirit, in his Dying Pangs, upon the Crosse: in Psal. 22. it is expressly promised, that *All the Ends of the World shall Remember and Turn unto the Lord: and All Kings, and Nations, shall worship before him*. For he is the Blessing to all Nations; and to Every Family.

And in the 72 Psalm, *All Kings shall Fall before him, All Nations shall serve him*, For (O the Mighty Fors, of the Bible!) For, he shall deliver the Needy, when he Cryeth: the Poor, and him that hath no Helper (Though he cannot Cry:) He shall Redeem their Souls from Deceit, and Violence.

And again, *All Nations, shall come, and Glorifie Thy Name: For, It is Holy*. And in many Places, His Holiness, is the Great Cause, and Object, of All our Praising him: and yet, *All shall Praise him, and his Holy Name*. So that he, is bold, to Swear by himself, (which he would not do, If there had been a Greater then himself) That Every Knee should bow to Him: and yet, to the Glory of the Father. And if God be Glorified in Them:

shall he not also Glorifie them with himself? Yea, he will straitway Glorifie them, As himself Argueth.

And This, he maketh, the Great Foundation of his Calling All to him: because the Father hath loved the Son, and hath given All things, into his hands, As Mat. 11. 27. Luke 10. 21. John 3. 35.

And again, in the 13. of John, *Knowing that his Father had Given, All things, into his hands; he riseth from Supper, and Girded himself: An Emblem of Power, and Freedom: as, when thou wast Young, Thou diddest Gird thy self*.

And in his Great Prayer, he saith, *As thou hast Given him Power, Over All flesh: that he should Give Eternal Life to as many as Thou hast Given him. And All thine are mine, and I am Glorified in them. And will not he Then, Glorifie them, with himself? Or where, is the force, of that Argument?*

Nor doth he say, *I will not Pray for the World*: but, *I do not*, in That instant, or present time. And so he saith, *I came not to Judge the World, but to save it*: and yet, he did come, to Judge it also. And so, he said, *I say not, that I will Pray for you*: and yet, he did, Pray for them. And so also, *I pray not that thou take them out of the World*: which yet, he would, and did desire, in due season; but not Then: At that present. And so, he did not Then, Pray for the World: but only for them, which God had Then, Actually Given him: and Chosen out of the World: and for them Only, at that present: and not Them, that should Come After.

Yet, before the End, he doth also pray, for Others; whom at first, He did not Pray for. And how many might come, into the Latter End, of That Prayer, I know not. Or how many may come, to Believe on him; by Their Word.

But

But if he had, before, expressly said, *I will not Pray for the World* (which yet he doth not say: but only, *I do not*) Yet, he also said, *I will no more have Mercy on the House of Israel*; and yet it was but Conditional: or for such a Time, or Season, Only. For, in the same Chapter, it is said (Even Unto Them, and There, Where it was said, *Loamni, and Lorbama*:) *I will yet have Mercy on you: and you shall be my People*; and *I will be your God*. And in other places he saith, *he will have Mercy, on the Whole House of Israel*: Though he had said, *I will not have Mercy on them*: Or *I will not declare it, for a Long or Uncertain Time*. Which is often called Ever, or Never. As the servant shall serve for Ever: yet but Till the Jubilee: and *Moad shall Never Enter*: which another text limits, by 10. Generations: and Ruth was about the 10th from Lot: As *Braz* from *Abraham*.

Or at most, *I will not have*, is but, *I will not shew, Mercy on them*. Or, *I will so Chasten*, As if I meant to shew No Mercy. Thus Solomon bids a Father, *Chasten his Son, and not spare, or Pardon*. And *Esay* saith, *Forgive them not*: And *He will not Forgive*: or not *Acquit the Guilty*. Which is said of *Job*; and of Gods Dearest Children, several times, in *Jeremy*: with the very worst phrase, ever used, in the Law: which is the Root, or measure, To the Worst, in all the Bible.

And Christ doth demean himself, To the World, As if, he did not, Pray for them. And yet he saith, *God sent him not to Condemn, but to save the World*; And again, *I came not to Judge the World, but to save the World*. And so he is called *The Saviour of the World*: and *That Lamb of God, that beareth away, the Sins of the World*. And *God was in Christ, Reconciling the World to himself*. And He often speaketh, of Gods Loving the World

also. As *Moses* in his Blessing *Israel*, saith, *God loved the Nations*; or *All Peoples* also (as the words import, a Carrying in his Bosom:) but he hath a peculiar Chosen People; who sit at his Feet, and receive, the *Living*, at his Mouth: And these, he Loveth, with Delight: and others with Pity.

And in That, very Prayer, also, Christ seemeth to Ask, as at his Going to the Feast of Tabernacles; not Openly, but, as it were, Secretly. And so; he prayeth for the World also. That they may know God hath sent him: and hath Loved His; as he Loved Him. And he Plainly saith, that To know God, and Christ, is Life Eternall. Which is yet promised to All: and *All shall Know my Name*.

And himself remembers it, written in the Prophets; *You shall All be Taught of God*. And *All flesh shall see the Glory of God*. As it is in *Esay*, with some of the Psalms: but in others, Thus, *All flesh shall praise him*: and *All the Trees of the Forrest shall Clap hands and rejoyce*: and every Eye shall see his salvation. As also the Gospel expresseth it. For our Salvation, is the Glory of God.

And he promised, to Convince the World of Sin, Righteousness, and Judgment. And *When I am lifted up, I will Draw All men, unto me*. And he is gone up, Above all Heavens, To fill All things.

And when Paul received, his Commillion, to the Gentiles; It was to make, *All men see: What is the fellowship of the Mystery, which from the beginning of the World, was hid in God: who Created All things by Jesus Christ*. That the Angels also, might know, by the Churches (and of several Forms; and Latitudes; and yet, by All, and manifold Churches, the Angels, must Vouchsafe to Learn) the manifold wisdom of God. According to his Eternall purpose.

Which

Which in 2. Epistles, he declareth to be : To gather together, in One ; and to Reconcile ; All things to himself ; by Jesus Christ.

Whom we preach, Warning Every Man, and teaching Every Man, in All Wisdom. That we may present, Every man, Perfect, in Christ Jesus. Whereunto also, I labour, striving, according to his working, which worketh in me, mightily. For, I would you knew, what Great Agony, I have, For you, and for them of *Laodicea*, and for as many, as have not seen my face in the flesh, that their Hearts, might be comforted, being knit together in Love.

And when king *Agrippa* said, Thou doest almost persuade me to be a Christian ; he replied, I would to God, not only Thou, but All, that hear me this day, were both almost, and altogether such as I am : except these bonds. And I could wish my self Accursed For my Brethren, and my Kinsmen, in the flesh.

And to the Thessalonians, he writeth thus, Now the Lord make you to increase, and abound in Love, to one another, and to All men, even as we do towards you. That so, he may establish your hearts, Unblamable, in Holiness. As plainly shewing, Their hearts would not be established, in Holiness, Without Abundant Love to All Men. And, To Brotherly Kindness, Add Love.

And when he requireth Prayers For All Men ; he plainly saith ; This was Good, and Acceptable, unto God our Saviour. Who would have All men, to be saved, and come to the Knowledge of the truth. Who gave himself, a Ransome For All ; to be Testified in its Proper Seasons. As the Words are.

For, as Peter expresseth it, He is not willing, that Any should Perish ; but that All, should come, to Repentance. And account, the Long suffering of God, to be Salvation. As our beloved Brother Paul

hath written to you. As before.

Whence was All This Striving, and Longing, in Paul, or Any other, for the Salvation of All men ? but from His Spirit, who promised, to Draw All men to him ? and though we do not yet see it done : we may Remember, who also said, we do not yet see, All things, Put under him : which yet must be.

Nor may we think, he offereth, Any thing to Men, but what he Heartily desireth, they should take, and enjoy. For, he bids us, not to eat the bread, of Him, that hath an evil eye : Saying, Eat and Drink, When his Heart is not so. And he, that hateth Hypocritie, so much in Others : Sure will hate it more, in himself. and He that sweareth, he hath no Pleasure, in the Death of a Wicked man, but that he Turn, and Live : is very Averse also, in the use of means, to turn him ; and Reall in it. Devising meanes, that his Barbed also, may not Perish, but return to him.

And as, It is Said, He doth not afflict from his Heart : so, when ever he doth afflict, or punish, his Greatest Enemies, As Moab, Ammon, Edom ; yet he doth it Weeping. So, his Heart doth mourn for Moab : and his Bowels yearn : and are Pained for him. And his fugitives shall flee to Zoar, As his Father Lot, from Sodom. And the Heifer of 3 year old, may allude to the Covenant made, with Lot and Abraham (as the Turtle and the Pigeon) in Gen 15. 9. As the Lot, or Veile, in Esay 25, To Gen. 13. 14. And he pitties Edoms Widdows and Children ; As the Daughters of Zelophebad, Though their Father Dyed in his Sin. And so he Wept, over Jerusalem. And in Judgment, still remembreth Mercy. As his Throne is White ; and yet the World will run away. And so, we shall All : except he stay, and Turn us.

And as the Law requireth, *that the King (even when he fate, upon the Throne of his Kingdom) should Write out the Law, and read it, and keep it, All his dayes: that he might not exalt himself above his Brethren; but might so, prolong his Kingdom: So*

When he was Brought, In Great Solemnity, to sit upon the *White Throne of his Kingdom*, in the Revelation: He biddeth it be *Written, As a most True, Saying of God: Behold, I make All things New.*

A very sweet, and Precious Promise: Which we ought to plead, and press; when ever we finde, our Hearts Old: or the Old man, stirring, or abiding in us.

And, it may mind us, of That strict Injunction (on their coming, to enjoy their Promised Land) to Break down *All Idols, Groves, and Temples: with High Places, and Images: and what ever, was, or might be, any meane, or Inclination, to Idolatry, or Superstition.* So that They might follow none, of the Old manners, of the Land before them: In Worship of Their Gods: or of the True God in their manner.

For, the Lord, declares himself As Strict, or more, in Manner of his Worship, then in Mute. Or as Jealous, in the Matter of the 2d Command, or more, then in the First, Which hath not, That note of Jealousie, which the 2d hath.

And yet This also, springeth from Love: Being as the Apostle expresseth it, a *Godly Jealousie: Least having Espoused us to one husband, We should wander, to the flocks of his Corrivalls.* And for This also, we are bid to call *Wisdom, our Sister*; that she may preserve us, from the deceiving flattering Spirit.

And Christ, hath also undertaken All This; to God and Man, also. So to Declare, the True, and Right way,

of worshipping, the Only True God; that There shall be, *No more Idol, or Superstition.* As in *Esay the 2d. And the Idols he shall Utterly Destroy.* Which is also Promised, as well as commanded, in the first, and second Commandment. For so, the Words, in Hebrew, are *promissive, in the Future: rather then Imperative. Thou shalt not have; Or Worship, Any Other God. Or me, in any other way then I prescribe.* And so the Psalm repeateth it. *Open Thy Mouth wide, and I Will fill Thee. O that thou wouldst Hearken: And Thou shalt have no strange God.*

We are come to Christs Peculiar; and his Proper Work. As *Heyr of the World: As the Seed of Ab. and the 2d Adam.* As the First, was in the Image of God; and Therefore, made to Rule. *Let us make man in our Image, and after our Likeness; and let Them have Dominion.* As if This, did only follow, That.

And though the Prophets call it, the Kingdom of God; and *Mutbew*, the Kingdom of Heaven: Yet it is a Kingdom on Earth. And so, the *Psalms*, and *Daniel*, plain enough. For, God doth Reign in Heaven still; and so he will, upon Earth: but In, and By, and Through a man. And therefore, he hath Given Christ, *All Judgment: Because he is the Son of Man.* For, God will Judge us by our Peers. And He hath Given Earth to Men.

And though the Baptists, and our Saviour, and Apostles, preached, that the Kingdom was at Hand, or Coming: Yet, it was not Come. And Christ doth never call himself a King, Till his 2d coming. Then, the *Son of Man, shall send, His Angels: (which before, he calls, his Fathers Angels: and the Holy Angels:)* to gather out of His Kingdom. And, the King shall say, *Come ye Blessed: and the King shall say, Go ye Cursed.* And,

And, he had a *Tast*, of *This Kingdom*, at his *Transfig.* As he said, *Some shall not tast of Death, Till they see, the Son of man, coming, in His Kingdom.*

And from *That Time, Forth*, he spake, of *That, Kingdom*. As beginning, *In them*. But when, *They looked*, that it should appear: he hinted first, that he must take a *Long Journey*, to receive his *Kingdom*: and after a *Long time*, come again. And at length he plainly told them, that the *Kingdom* was offered *Them*, (*To Thee, O Daughter of Zion, shall the Kingdom come: the First Dominion:*) But should *Then*, be *Taken, From Them*; and be *Given, To A Nation* (some peculiar Nation; as in *Moses*, and the *Romans*;) which should bring forth, *Its Fruits*. When *They*, should be scattered, and *Trodden down by the Gentiles*: and not a *Stone*, left, upon a *Stone*; in all *Their Glorious Temple*.

And when, *They asked*, the *Signs*, of *Those things*; and of *His coming*: and of *the End of the World*: He gave them *Signs*, of the 2 first: and confesseth the *Last was Hidden*. But addeth, *When you see, These Signs, of the Son of man, coming, Lift up your Heads with Joy, O Jews; For your Redemption commeth (or Return:)* and *Then, the Kingdom of God is Coming; at the very door*. Till then, he bid us say: *Thy Kingdom Come: and Thy Will, be done: in Earth, as it is in Heaven*.

And that it meant, a *Kingdom, on Earth* also: we may learn, in the *Church Chatechismus*, of *Edward 6th*, with *Notes*, on the *Lords Prayer*, and *Creed*; of the *Catholique Church*, and *Communism of Saints*.

And yet, *His Kingdom is Spiritual*. To command, the *Spirits* of men; and other *Spirits*. For, *If I, by the Spirit of God* (which was *Then*, as the *Little Finger*;) cast out *Evill Spirits; know,*

that the Kingdom of God is among you.

And now, is *Salvation*; and the *Kingdom, of our God, and of Christ, Come: For, the Accuser, of our Brethren, is cast out.*

And for a *Type*, of *This* also. Coming from *Transfig.* he cast out the *Foul Spirit*; which his *Ministers*, could not. And yet, he left them *Power, Over All Unclean Spirits*. But they met, with one, they could not *Tame*.

3 *Evangelists*, agree in *One*: but give it 3 *Epithets*. As if *Sathan*, also, must have, *His Trinity*. The *Dragon*, *Beast*, and *False Prophet*. In the *World*: In the *Temple*: and our *Heart* also. The *Man of Sin*; The *Old Adam*; with the *Serpent* (and *Eve*) or *False Prophet*, in *Paradise*.

But *All must out*; when he cometh, to *Walk, in his Garden*: At the *Cool, or Evening of the World*. As, he came, *From the Holy Mount*; as *Peter* calls it; speaking of his *Power, and Coming*: which they joyn, with his *Kingdom*. As *Paul* to *Tim*.

And when he came, from the *Holy Mount*: the *People* left *Contest*, and *Run, and Salute him*. As, *All Kingdoms, shall*: at his *Coming, From the Mount*. Where he now is, But *Receiving his Kingdom*.

And the *Psal* For the *Afflicted*, tells us, *When the Lord shall Build up Zion, he shall appear in his Glory. When the Peoples are Gathered together: and the Kingdoms, to serve the Lord.*

But may we hope, to finde, when this shall be? In the *Great*, and *Good* things of the *Bible*? With the *Meek, and quiet Spirit of Christ*: and *Prayers of his People*? For, it searcheth *All things*: *Yea, the Baths, and Hidden things of God*. And in them of *Old*, it searched *Times*, also: And so it may do now, in the *Gospel-Times*.

Our Saviour Called all the *People*

ple Only Twice (To shew, what makes a Christian: what Free:) *Moses* Twice, or Thrice. To hear the Law: To Consecrate the *Levites* (by Their Hands in Ordination) and to see the Spirit, on the 70 Elders: and the Well of Beer. Gather the People; *I will give them Water.* As the Rain in *Solomons* Prayer; and That Spirit, Given, In *Communion*; with supply of Every joynt.

And when 2 of the People, Prophesied, in the Camp; and *Josuah* Cryed, My Lord forbid them; *Moses* said, *O that All the Lords People were Prophets: and that he would put his Spirit on them All.* For you may All Prophesie: Or else you should not All be bid to Begg it; Above All Other Gifts.

And when he came to dye, he called *Josuah* (by Gods Command) to Give him a Charge; and in sight of all the People, he said to Him: Be Strong, and of Good Courage; for Thou must Go with this People; into the Land which the Lord hath sworne. And the Lord is He, that Goeth, before thee: He will be with thee: and He will not Fail thee; nor Forsake thee. Which is 5 times repeated: As it hath 5 Negatives, in the last of Hebrs.

And *Moses* wrote this Law; and gave it, to the Priests, and All the Elders of *Israel*. (Whence, the Elders also, Taught the People. As the Princes of *Jehosaphat*.) And *Moses* commanded them, saying,

At the end of 7 years: In the Solemnity of the year of Release: In the Feast of Tabernacles: Thou shalt read, This Law, before All *Israel*: in their Hearing.

Gather the People together: Men and Women, and Children; and thy Stranger; in thy Gates: that they may bear, and learn; and Fear the Lord their God.

That This lay, not only upon *Jos-*

uah; with Those then present; is agreed by All: and the *Talmud*, maketh it, the peculiar work of their King: (He might Sit, and read (as none else:) but if he Stood; it was Better: As *K. Agrippa* did: when he read, and wept, at That, of a Brother King, before.) and that it must be Read, in their own Language. And in *Nebemiahs* Time, They gave the sence, and Helped them to understand the Reading. And the Law requireth All to be Gathered; that All may Hear, and Learn, and Fear the Lord.

And that this Gathering, reached to their Worst Captivities; appeareth by the Promise, in the former Chapter; To Gather them From All their scatterings. Which is Pressed in *Psal.* 106. and Promised, to be, with a Great Trumpet, of Release: in *Esay* 27. and 43. 54. and 56. And of *Dauids* Branch, as a King, In *Jer.* 23. and 31, 32, 33. *Ezec.* 37. *Mic.* 4. *Zeph.* 3. *Zech.* 10.

And that *Josuah* took, it for a Great Command: and did his best, to praise it, appears in *Neb.* 8. 17. Relating To the Solemn Meeting, at *Sechem*; Famous in *Ab.* and *Jacob* (when it was the First Fruits, of the Gentiles, Circumcised:) and in *Judges*, and *Josuah*.

And in *Zeph.* God promiseth, to Gather All Nations, and Kingdoms: and Then, he will Pour out his Spirit: and a Pure Language: to serve him with one *Sechem*. As Alluding, To Their Vouching the Lord at *Sechem*. And That Verse, hath All the Hebr Letters; with other things, the Jews observe.

And here, we Fix, One Foot, of the Compass. Hoping Christ, will also, make This Good: which *Josua* did, and *Nebem.* Gathering All the People; and Strangers also: Reading the Law: and helping them to Understand it: and to fear the Lord. In the close of 7 years: In the Solemnity of the year of Release: In the Feast of Tabernacles. Or In gathering of

of All the Fruits of Harveſt. As they had, the *First fruits of Barly*, in the *First-fruit Omer* (on the 3d day, After the *Faſt*, which is paſt in Chriſt) and of *Wheat*, in *Pentecoſt*: the *First Fruits of the Spirit*: in *Act. 2*. But we now expect, the *Greatest Feaſt*, of *Tabernacles*, and *Releafe*. At the cloſe, of 7 years, or 2555 (which is 7 times 365) or 2520 which is 7 times 360.

And As 2555 years After the Fall, did bring them out of *Agypt*, into *Canaan*: So did 2555 more, bring the Chriſtians to Reign at *Jeruſalem*: in 1100 of Chriſt.

And From *Jeroboam* Scattering *Israel*, Till about 1600. And From *Abab*, To 1650. And from *Edoms* Revolt, and *Israels* *First Captivity*, So many years, come up to 1666.

And *Elijah's* Gathering *Israel*, and *Jehoſaphats* *Judab*, may be Types of That, which ſhould be 7 years After: As the 7 years *Famine*, 7 *Prophetick* years, before the Great *Releafe*. As the *Widow* got her Land again (a Type of Their Return:) And *Gehazi* was Freed from his *Lepreſie* (the Type of *Israels* Plagues) for elſe, he could not ſtand and ſpeak with the King: As he did, for That *Widow*.

And as *Jefabel* killed *Naboth*, and his Sons in *Jeſreel*; So did *Athaliah*, ſlay the Seed Royal in *Judab*. But *Joſh* (or the man that *Deſpair'd*) was brought up, and Repaired, the Houſe of God. As a Type of the Great Reſtoration; at the cloſe of 7 years. As he came in the 7th year. By *Jehoſhebah*, the *Lords Oath*: and *Jehoſadab*, the *Lords Knowledge*: and *Zechariah*, the *Lords Remembrance*. As the Song of *Zech* ſaith, *The Lord Remembred his Oath* (the name of *Zech*. and *Elizab*.) As *His Horn of Salvation* to the Houſe of *David*; and *His Light*; allude to 2 *Cron* 21. of That *first Captivity*; and *Elijahs* Letter, To

Jehoram: Reigning 8 years.

And our Saviour, Ends, That Generation, At the Death of *Zech*. ſlain between the Porch and the Altar. And the *Arabians*, and *Philiftines*, carried *Judab*, Captive; and *Hazael* *Israel*: As *Eliſha* foretold, in 2 *Kings* 8.

And though *Jehoabaz* was a wicked King; yet Praying, God reſtored *Israel*, and Raiſed up a Saviour; and brought them back from Captivity. As a Type, of Their Return: in the cloſe of the 7 years. For it was, After *Joſh* came up, in the 7th year.

And this was foretold and Typified, by *Jonah* (Come with me, *My Jonah*, my Dove: and As a trembling Dove, or *Jonah*, from *Aſſyria*.) and by *Moses* ſing cited in 2 *Kings* 14. and *Pſal*. 135. As *Joſh* came, 135 years, After *David* and the Temple: where the Court, in which the K. did Read, was 135 Cubits.

And when *Joſh* had ſlain *Zech*. the ſame *Hazael*, that oppreſſed *Israel*, Carried *Judab* Captive. And in *Amaziah*, *Jeruſalem* was Sackt: and its Wall broke down; and Treasures, Carried Thence, with Hoſtages.

Uzziah might be a Leper, about 7 years: and that might Type the ſad confuſions, which ſhould come, by mixing, the Prieſts, and Royal Office, in the *Machabees*, and Chriſtian Times alſo.

The *Macedonians*, Roſe, about Thoſe times: with the Greek *Olympiads*: a little before *Rome*; and *Nalonaſtar*, in *Babylon*; whom ſome make the ſame with *Salmaneſſar*; who ſacked *Samaria*, much about 120 years before the *first Captivity* To *Babylon*.

We may begin, the 7 years, at Any of Theſe (being Near together:) and they may end, within 2555, or 2520. For, the Trumpet of *Releafe*, ſounded on the 10th of the 7th Month: and the *Tabernacles*, at the 15th. But the year was not Out, Till the Law began again: About

About the Great *Hofanna*, closing the Tabernacles. Which is called the End of the year, in *Exod. 23.* and *34.* and *Deut. 31.*

Sodom was brought back, by *Ab.* in the 14th year: or 2^d 7th. And when I bring back Thy Captivity, then I will bring back *Sodom* also, thy sister: and *Samaria*.

As the 2 wives of *David* (at *Ziglag*) or of *Jacob*, who served twice 7 years: and Then, had *Joseph*; who was Bound, as long: and Then, Foretold, the 7 years *Famine*; After 7 of *Plenty*. The Ark was a Captive, To the *Philistines*, 7 years; and Then was brought home at *Wheat Harvest*: or at the *Tab.* And *Ester* was taken into the *Royal House*, in the 10th month, of the 7th year.

And *David* was Persecuted 7 years; or Reigned 7 years and an half, at *Hebron*: before he got *Jerusalem*, From the *Jebusites*; who Trod it down, (as their name in *Hebr.*) Till He Took it. As a Type of the New *Jerusalem*. And then he made the Solemn Feast, to All the People: and dismissed All, with Bread and Wine, and flesh. Although it be not called, the Feast of *Tabernacles*.

As *Solemons* Dedication was, In the 7th Month, and *Days* of *Tab.* with his Solemn Feast. After 7 years, and 6 Months of his Temple. As a Type of that to come, in 7 *Prophetick* years, and 6 Months After. Which end, about the year of *Christ*, 1700. But *Dauids* 7 years, and half, about 1666.

And *Nehemiah* kept the Feast of *Tabernacles*, and Release, As it had not been, From *Josuahs* Time. As *Neb. 8. 17.*

And to Clear this by the Numbers in *Daniel* and the *Revelation*. 1260, or 1290, and 1335, are *Days*, or *Years*: As *Hours*, of signal *Fasts*, & *Feasts* in the Jewish year. As first, They Fast, on the 10th of the 1st, For *Mriams* Death; and of the 2^d for *Elies*, and his Sons; with the Ark Taken: Shadowing the

Church: As the *P. Lambs* Tyed up, and Tryed on the 10th (Which we call, *The Day of Tryal*;) slain on the 14th: in Hour of that year, 333.

As there were 333 *Days* of *Hamans* Lots; From the 13th of the 1st. To the 13 of the 12th which was also, the Annual Feast for *Nicanor* slain, as *Haman*, at *Purim*; the 14th and 15th of the 12th: and there were, 333 *Days*, between the *Day* of *Tryal*, and the 13th of the 12th month, called *Adar*.

Pentecost, the 65th of the year: and 65 more, To the Great *Doom*, of not Entering into Rest; and Burning, Both Temples (the 9 or 10 of the 5th) we call it *Dooms Day*. Which was 65, before *Tab.* As the *Palms*, or *Hozanna*, was 65, before the Feast of *Dedication*: on the 25 of the 9. As the *Fast*, on the 10 of the 7, was 65, before the *Desolation*: on the 15 of the 9. As the *Fast* for the Seige on the 10 of the 10, was 65 before the Last of *Purim*.

Thus the *Passover* was 52 *Days* Before *Pentecost*, the 52^d After *Pass.* As the *Fast*, for *Jeroboams* Sins, was 50 *Days*, before *Doomsday*; the 52^d before the Feast of *Trumpets*.

And *Nehems* New *Jerusalem* was finished, in 52 *Days* (as weeks of a year) or 1260 *Hours*, which are *Days*. 52. $\frac{1}{2}$.

As 1290 *Hours*, come up to Noon, of 54 *Days*. Signal To the Jews, For Reading the Law, in 54 Sections. As the City, was Burnt, 54 *Days*, before the Feast of *Trumpets*. And their annuall *Fast*, for *Aarons* Death, was 54 *Days* before the 24, or 25 of the 6 month: For *Creation* (in the *Talmud*) and the 2^d Temple, in *Hag*: As for *Finishing* the City, in *Neb. 6. 15*. But he was at *Jerusalem* 3 *days*, before he began to work: and so, 54, or 55, *Days*: which make 1290, or 1335 *Hours*. As the Feast of *Trumpets* was so many *Hours*, After the

the Day before the City Fired : in the last of Kings.

As Pentecost was 1335 Hours After the first of the Day of Tryal : which was, 1290 Hours, before the Preparation to Pentecost : which was 1260 Hours from the Preparation, to the Passover : which was the first of Hamans Lots, and Plots against the Jews ; As Ester 3. 12.

1260 Dayes, are 3 years, and 6 Months : Ending, at the 7th For Release of Hirelings (Deut. 18. Esay 16.) Or, beginning the year in the 7th month (As it did, in Civils,) They come out, in the 1st month, or 1st Pass. As 1290 Days, in the 2d month, or 2d Passover :

And brought up, the 3. years Tribes and Offerings : with One of the Solemn Confessions, and Doxologies, in Deut. 26 : And the other came, with the First Born, and First Fruits of Wheat ; in the 3d. Month : about the Pentecost. Which was 1335 Dayes From the said year, so beginning, in the 7th Month : As 1335 Hours From the 1st Hour of the Day of Tryal : But 1260 Hours, From the Preparation to the Pass-over.

And for Years. The Ark was at Zion, in 1260 : and the Temple was 1290 : Or 1335 ; From the First Desolation of the Flood. As Nebems New Jerus : about 1260, from Jacob ; or 1290, from Joseph, in Egypt : or 1335 from Jacobs Flight To Laban.

As the Dedication, in the Macabs, was just 1335, from Egypt, or the Golden Calf : and 1290, from Their Setling in Canaan : or 1260, From their First Bondage, of 7 or 8 years, To Mesopotamia (Typing These 7. Prophetick years ; as 70. years, in Babylon : and 70 more To Nebemiahs Times :) And just 1260 years, before the Christians Took Jerusalem : A Type, of the New Jer. to come.

And for Dayes also ; The City, was

Profaned, by Antiochus, but 1260 Days or 3 years, and half. The Temple was cleansed, by Judas ; and Antiochus Dead, in 1290 Dayes. Azotus Taken, and All cleared, in 1335. As the Machabes, and Jacob : Cap.

But Eupator, got the Tower of Zion ; and Nicanor Swore to Burn the Temple : So that All, was not, Fully Cleansed, Till He, was slain : in 2300 Dayes ; from the First Profanation. As in Dan. 8.

2300 Dayes, are 6 years, and as many Dayes As From the 15 of the 9th Month (when the Temple was Profaned) To the 13 of the 12th For Nicanor slain : As Haman before. And 2300 Hours come to the Evening Sacrifice, of the 96 Day (in which Time, the Sun cometh, from the Vernal Equinox, To his Higheft Apogeeum :) As, From the City Taken, by the Caldees (on the 9th of the 4th month,) To the Great Feast of Tabernacles on the 15 of the Seventh.

And in Lunar Months : 2300 days, are 6 years, and 6 Months. Coming to the Great Day of Creation, or Finishing the 2d Temple : and Nebems New Jerus : the 25 of the 6 Month. Or, To the Beginning of the 7th with its Feast of Trumpets ; and Solenn Release ; and Feast of Tabernacles : kept by Nebemiah.

So that 2300 Dayes, are a Piece of the Law of Release : which was a part, of the 4th Command ; For the Lords Sabbath. Which may be, the Sum, of All the Second Table : As we saw before.

And From the Blood of Righteous Abell (or First Bondage, of the Church of God :) To the Coming out of Egypt. Or, From the Great Declension of the Church In Jareds Time (as his Name imports) To Davids Zion : Or from Enochs Birth, To Solomon : or from Enochs Translation To Josiah : or from the Flood, To our Saviour : there were much about 2300 years.

And :

And from *Jehojackins* Captivity, Till about 1680 of Christ. As from the Chaldean Sack, To 1691, or there about : 2300 years.

And to clear our way by *Daiers*, and *Horers*, of the Jewish year. *Pliny* saith, The First content of Nations, was in Letters: and the 3^d in Hours. Which are first, in *Daniel*, at *Bab.* Whence the Grecians had, the Pole, and *Gnomon*, with 12 parts of the Day : in *Herodotus*. And of Hours, the *Magi* speak to *Seleucus*, Founding *Seleucia*: in *Appian*. And *Semiramis* Column, was of 24, to above 144. As Hours of a Day, and a week. *Licedamon* had a Sun-Dyall from *Thales*; or one of His Scholers; as old, as *Cyrus*. And *Plato* speaks of Dayly Prayer, in a Temple, for about the 3^d part of an Hour. And *Homers* Works were parted (in *Pisistratus*) by 24. As Hours of the Day : and Letters of the Alphabet. Which made the Famous Charm (in *Zonaras*) that cost, so many lives: As Names had such, or such, Letters.

Time was first parted (they say) about *Phoroneus*: whom they call the First Man. Whence, the Forum, *Pharos*, and perhaps the name of *Pharoh*, came. His Niece, or Sister, *Isis*, was the Great *Isis*, or *Isa*: Woman, Wife, and *Sara*. Great, in *Aegypt*, much about the time of *Isis*, Gathering up, the 24 pieces, of *Ossiris*. the Sun and Moon, with 24 Hours.

From *Hior*, the Light: Or, their Hours. Son to *Ossiris*; or *Mizraim* (the Son of *Ham*; or *Hammon*) and the 12th from *Adam*. As was *Chush*, in *Susiana*: and *Jwan* in *Jonia*. Whence, 12 Ancient Gods (as *Agamemnon*s Sacrifice) 12 Signs, 12 months: 12 Digits of Sun and Moon; with 12 Hours of Day and Night. As *Egypt*, had them, parted by the Urine of their *Cynocephalus*, or other Living Hour-Glass: So the Jews; *Chaldeans*; *Grecians*; *Romans*: All Nations.

Julians Hymns speak, As if *Plato*, learned Numbers, From Heaven. Which a Great Man, expounds, by the Moons moving 12 Degrees a Day. But if, her Hourly Motion, be Equal, to her Diameter: (or Seldom less, then 47, to 48 As *Albategnus*;) Then, As Day and Night, by the Sun, Moving 2 Diameters; So Hours are made, by the Moon; moving 24 of Hers, To 2 of the Sun. And This became the Common Proportion, to the Sun and Moon, of Metals: Gold and Silver.

And if *Platomies*, & *Lansbergius*, Observations, be True; the Sun's Diameter, is 24 times Bigger then the Earths: Or else the Square of This, is, 24 times in the Great Circles Area. So that Hours, may come, From Those Proportions, of the Sun: or Earth, About the Sun. As *Job* saith, God Sealed up the Sun; that it cannot Rise: and Turneth the Earth about. And yet, the Sun may have especial Times, of Standing still, or Solstice, As in *Josuah*: Or of Turning, at the Tropick, in *Hezekiah*.

So the Tropicks, are about 24 Degrees from the Equator: As the Polar Circles, From the Pole. And the Winds, in *Vitruvius*, 24. As in *Mimilius* 12. And *Aristotle* names Eleven. But in *Charlemagn*, They were almost Thrice as many.

The Ancients Moulded All, by 12, or 24. The Great *Amphiction Counsel*, of 12 Countries: with double Votes; or 24 As *Aeschines*. The *Eleutherolacones*, 24 Towns. As the *Jonians*: 12 in Greece, and 12 in Asia. So, the *Acheans*; 12 Cities: and 24 persons, in their Council, at Highest. When *Diues* pressed, 24 might be delivered up; They quitted place, and fled to the *Romans*.

Who had 12, and 24: in *Vultures*, *Augurs*, *Fasces*, *Flamens*, Tables of their Laws; and other things: from the 12 Tribes, of the Old *Tuscans*; or *Grecians*

ans akin to the *Jews*, in *Machabes* :) with 12 Gods, Trying *Mars* : As 12 Men, *Orestes*, and Others, in *Areopagus*. And 12 Labours of *Hercules*; As the Sun in 12 *Signes*, and 12 *Hours*.

Rome was Built, 24 years After the First *Olymp.* and had 24 Gates: 24 *Parishes*: 24 *Cardinals*: 24 *Articles*. And How they parted, their *Æs*, and *Estats*; As their *Dayes*; by 12 : is observed, by *Galen* : in a Place worth Reading.

Britain had 24 *Flamens* (with their *Watchers* :) and as many *Bishops*; by 12 and 12. As in the Popes Letters, to *Austine*. And the Laws, permitted Marriage; and required, *Oaths* of Fealty; at 12 years age: with *Juries* of 12. and 24 *Aldermen*.

Moses saith, God Parted out the Heavens, to the Nations (and They parted them by 12, or 24.) And again, When he Parted, the Sons of Adam, beset their *Bunds*, As the Sons of Israel: which were 12. As 12 *Light Hours*, After 12 *Dark*: As the Elder Brothers.

For, Time began, with *Evening*; before *Morning*: As in Divers Nations. And is counted by *Nights*: As *Seven-nights*, and *Fortnights*, with *English* (who are *Hebrews*) Calling *Night*, *Even*, to the Day: As First it was : and so, is still; about the *Equator*.

Their *Span*, had 12 *Digits*: and the *Cubit* 24. As 240 *Gres*, or 400 *Cubits*, made the *Furlong*; and 24 *Furlongs* an *Hours way*; they called *Lech*. Whence our *League*, or *Leash*; of 3 Miles.

Ezay saith, God Spanned out the Heavens: which were parted, by 12: As Their *Span*. And *David* saith, Thou hast made my *Dayes* as a *Palm*: or *Tap*: of 24. as *Barley Corns*: which being soonest ripe, was *Measure*, to their *Measures*. An *Heb* word, akin, to That they use, for *Thoughts*, and *Hayrs*. As the *English* say, a *Thought* more or lesse : and

To an *Hayr*, or *Hayrs bredth*: and *Cutting Hayr*, is as old as *Hours*, in *Pliny*.

And from *Barly Corns*, To *Digits*, and *Inches*. 12 *Inches* a *Foot*. As 24 the *Rule*, or *Regle* (*Foot* in *Heb* :) 24 *Foot*, the *Perch*: as *Stafford*: and 24 of *Hen*. 8. in the *Exchequer*.

24 *Blancks*, a *Perit*: 20 *Perits* a *Droit*. 24 *Droits* a *Mite*: and 20 *Mites* a *Grain*. 24 *Grains* a *Penny*: and 20 *Pennies* an *Ounce* (of 24 *Scruples* :) and 12 *Ounces*, a *Pound*.

But the *Hebrew Pound*, 1200 *Grains*: 120 *Drams* (of 60 *grains*) or 60 *Sheckles*. Whence the *English Scales*.

6 *Obbols*, made the *Attick*: 12 the *Heb Dram*: and 24 their *Shekle*: and their *Selang*, as the *English Shilling*, or 12 *d.* and 24 *Aldermen*.

3000 *Shekels* made the *Talent*, which was still 6000 *Drams*: But Double to the *Grecian*. So that an *Attick Talent* of *Gold*, as the *Sun*, to the *Jewish Moon*; of 360l. As *Days* in their year.

And if *Paul* of *Times* (at *Areopagus*) do allude to That of *Moses*: Then are *Times* also parted, as the *Sons of Israel*, by 12.

Jacobs hand on *Esaus heel* (in *Ezdras*) the beginning of a *New World*.

As One of the 12 the *Jewes* record, for *Doubling the Old*; as they speak. He was from *Noah*, the 12th. and Born 12 years after the Death of *Arphaxad*: the 12th from *Adam*. As we saw *Chush*; *Mizraim*, and *Javan*.

And as *Eber* (or *Ever*) had *Jereab*, the *Moon*: with 12 *Brethren* (as 12 *Months*, or 12 *Hours* of *Night*, in *Hazar Maveib* :) So, *Jacob*, 12 *Sons* of *Light*: as *Ishmael* 12, of *Darkness*. And at all Great Changes, of the *World*, we see a signal 12. or 24.

As *Sodom*s 12 years *Bondage*: as *hours*, of *Darkness*; Before the *Light*, with *Ab*. Who had the *Seal* and *Promise* of *Izaak*, at 24 : Or 99, from

And from *Jehojackims* Captivity, Till about 1680 of Christ. As from the Chaldean Sack, To 1691, or there about : 2300 years.

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And from *Barly Corns*, To *Digits*, and *Inches*. 12 *Inches* a *Foot*. As 24 the *Rule*, or *Regle* (*Foot* in *Heb*:) 24 *Foot*, the *Perch*: as *Stafford*: and 24 of *Hen*. 8. in the *Exchequer*.

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Jacobs hand on *Esaus heel* (in *Exodus*) the beginning of a *New World*.

As One of the 12 the *Jewes* record, for *Doubling the Old*; as they speak.

He was from *Noah*, the 12th. and Born 12 years after the Death of *Arphaxad*: the 12th from *Adam*. As we saw *Chush*; *Mizraim*, and *Javan*.

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As *Sodoms* 12 years *Bondage*: as hours, of *Darkness*; Before the *Light*, with *Ab*. Who had the *Seal* and *Promise* of *Isaak*, at 24: Or 99, from

75. His Eldest Nephews, *Ishmaels* 12 (As *Esaus*) before *Jacobs*.

From *Agypt*, 12 Tribes: 12 Fountains: 12 Stones, in *Jordan*: 12 more at *Gilgali*: and at *Eball*.

God Appointed 12 Princes; and Then, 12 *Porters*: to Divide the Land. And *who made me a Judge, or a Divider?*

David, was the 12th from *Jacob*; and the 24th from *Noah*. Then, a Giant had 24 *Digits*. And his Last Battle, with *Abner* (Father of Light) destroyed 12, on either side: with 360: for *Dayes*, and *Hours* also. To make a New World: at His New *Jerusalem*. And Time Passed away, Upon Him, and All Kingdoms (As 1 *Cron.* 29,30) As, Time Passeth away, at the 7th Trumpet: before the New *Jerusalem*.

And for *Watches*, of 3 *Hours*. *Samuel* spake to *Saul*, of 3 *Dayes*, 3 Men, 3 Kids, and 3 Loaves. *David* had 3 Brethren with *Saul* (who had 3 Sons, Slain together:) hid himself 3 *Dayes*; and then bowed, 3 times, to *Jonathan*; and had 3 Sons of *Seriah*; with 3 other *Worthies*: 3 years of Famine, and 3 *Dayes* of Pestilence; which he Chose, before 3 Months War, or 3 years Dearth. *Abalom* was banished 3 years, and had 3 Sons; and 3 Darts, in his Heart.

Elijah Stretched, on the Child, 3 times; and bid them pour water thrice, on his Altar. Which had 12 Stones, and 12 Barrels, of Water. And *Elisha*, ploughed, with 12 *Yoke of Oxen*; and himself with the 12th.

Ezra, from *Abava*, the 12th Day: with 12 Priests, and 12 Levites: offering 12 *Bullocks*, and 12 Goats, at *Jerusalem*.

Nehemiah's Time had 12 Elders; and 12 Levites; keeping *Watches*, in Reading, Singing, Praising, and Praying. Whence haply, *Watching* to Pray. And comparing him, with *Zech.* we may

find, 12 Gates; in his New *Jerusalem*, on the 24th of the 6th Month: As His Covenant, on the 24th of the 7th. As *Daniels* Great Vision was the 24th of the first. *Zechs* the 24th of the 10th: *Haggies* the 24th of the 6th, and 24th of the 9th: From this Day I will Bless you. As the 2^d Temple was Founded, on the 24th; and afterwards clenfed, on the 25th of the 9th; in *Hagg* y and *Machabes*.

Our Saviour, with the Doctors, at 12 years: had 12 Disciples: 12 Baskets, and 7 Loaves: for 7 *Dayes*, and 12 *Hours*: and healed an issue of 12, and Raised one of 12 years. Which may allude To the 12 hours of Darkness: As the 12 years of *Sodoms* Bondage: which may be Types, of 12 Prophetick years before His Coming, To fulfill That of *Ab.* and *Melchizedeck*: Blessing him, by the Most High God, Possessor of Earth, as of Heaven before. As our Saviour, (when he exulted in Spirit) and the 24 Elders; or Presidents, of All the 24 Hours. At the Trumpet of the 7th Month in *Rev.* 11. For, Every month began with Trumpets: But the Feast of Trumpets did begin the 7th, For Atonement, Release, and Tabernacles.

The Jews, Holy things, in 12, and 24. The Common Title, of their Bibles, is, The 24. And the First, hath 12 Great Sections; As the last, 12 Little Prophets.

And the Priests, had 24 things from God: and offered, 24: or 12 Cakes, in 24 halves, Dayly. And the Shew-bread, was in 12, of 24 *Omers*. As 24 *Leviticus*. 12 Holy Garments, had 12 Precious Stones, in Ouches. *Kibath*, 24. Cities: Or *Levi*, Twice 24. As the Little Sections of *Genesis*.

The Temple Courts, 24 *Cubits* high: and either walk, had 24 Pillers; of 12 *Cubits*, round: As the Brazen Sea, had 12 Oxen: and Both Temples. (As *Ezekiels*) 12 Little Chambers; on either side: As Day and Night, had 12 hours apiece. Their

Their Last Altar, 24 Cubits. As they took, *Ezech* 43 : of 12, and 12. Though some, of 12, by 12; or 144: As the Walls, of the New *Jerusalem*: With 12 Gates, 12 Pearls, 12 Fruits. The Woman in the *Sun*; with the *Moon*; and 12 Stars: As *Josephs* Dream, of *Sun* and *Moon* and 12 Stars.

All the *Standers* (or their Representatives.) As the Priests, and Levites, with *Nethinims*: Singers, Porters, or Watchers (at 24 places) in 24 *Courses*: by *David*: from *Noah*, the 24th.

The Camp and Levites, Under 4 *Standards*; as the 4 *Watches*. And our Saviour, walked on the Sea, at the 4th *Watch*. As the Roman Times, had 4 *Watches*; both of Day, and Night; in *Cenotinus*.

First, about *Camillus* Time, we find their *Hours*, in *Livy*. *Watches*, in their Ancient Laws, and Histories. As *Scipio*, came to *Trebia*, the 4th *Watch*. *Hanibal*, for *Tarentum*, at the 4th *Watch*. *Antiochus*, fled To *Sardis*, by Midnight: and to *Apamea*, by the 4th *Watch*. *Craſſus* jested at *Deiotarus*, Building in the 4th *Watch*: or 11th Hour of his Life.

The Little *Watches*, had but 3 Hours, a piece. (Though some contend for 4; and a *Middle Watch*, in *Judges*:) As, our Saviours Twelve Hours, parted, at the 3^d, and 6th, and 9th. And so, the *Watchers* (which is *Daniels* word:) Cried, *Holy, Holy, Holy*, Thrice: As 3 Hours, in a *Watch*. But Ancient Copies, have it, 9 times: the square of 3: and both, were Sacred. to Others also; For their 3 *Graces*, and 9 *Muses*.

And, as 1 and 2, make 3: and 3 more, 6 (or twice 3:). So the Sum of These 3, differs, from the next 3, by 9. and the 3^d 3, maketh 24. As the 3^d from it, 42 (which is 24, Turned) 24: and 42, make 66. As the 7th 3: 60.

and the 8th, 69. For, the *Summes*, differ All by 9. And They are, Up and down (or forward and backward) the Same figures, 0.1.2.3.4.5.6. As in this Table.

1. 2. 3. = 06.

4. 5. 6. = 15.

7. 8. 9. = 24.

10. 11. 12. = 33.

13. 14. 15. = 42.

16. 17. 18. = 51.

19. 20. 21. = 60.

And supposing Numbers, to be Lines. As, there are, but 4 Simple *Chords* (as 4 *Watches*:) So, but 8, Simple *Arks*: As the parts of Day and Night, are *Arks* in Heaven. And as 4, is the First, of All *Squares* (as its Name in Heb.) So is 8, of *Cubes*: which may All be Resolved, by 8: As *Squares* by 4. And as 4 and 8, make 12 (which is 3 times 4:.) So, 3 times 8, make 24: As *Hours*, in All the *Watches*: *Arks*, of Heaven. Which are All, easily parted by 3 (which is to *Slice*, in Hebr.) As Each *Ark*, is made, of 3, differing, lesser *Arks*: or Sides, of a *Triangle*. Which may also, be represented, by 3 *Points*; As a *Chord*, by 2.

And if we find, the Proper sound, of All these Characters; and give them Proper Names: We may express, All Persons, Things, and Motions (with their *Moods* and *Times*) In an Easy way of Speaking, and Writing. With an Alphabet, of Natures plainest Characters (As *Points*, for *Spirits*, and *Vowels*: *Chords*, for the 4 *Liquids*, and Simple Bodies: As *Archs*, for *Mixt*, or *Mimes*: which may be made, *Affirate*, Or *Animate*, by a Point or *Spirit*, in them.) and of Things also: To be Known, by Characters; expressed, by Proper Sounds.

But to the Jewish *Watches*. As the Less, had 3 Hours apiece, so the Greater 6. and so, the Greatest Harmonies, are made by *Halves*, and *Quar-*

ters, to their *Wholes*: As *Eights* and *Fifts*, and *Thirds*, in *Musick*. And, As *Day*, or *Night*, had 4, of 3 a piece; So *Both* together, 4 of 6 apiece. As the 4 *Corners*, in 6 *Sides*, of a *Cube*. To be resolved, by 6 also: As by 8.

Dauids, *Solonons*, and *Nehemiabs*, *Day*, was Parted, by 4 Parts. And so, the 4 *Watchers*, had 6 wings apiece: which made up 24. And so their *Tap*, or *Palm*, had 24 parts, in 4 *Digits*: of 6 apiece: and their *Cab*, had 24, in 4 *Logs*: and 24 *Logs*, made their *Seab*: 3 *Seabs*, their *Bath* (or *Epha*) 6 *Hins*; or 10 *Omers*. As 10 *Ephas*, made their *Hamor*; or an *Asses Load*: or *Artick Corns*. Whose *Dragn*, was 6 *Obbols*; and their *Cadus*, or *Amphora*, 12 *Congii*; *Choers*: and the very number of *Cad*, in *Hebr* is 24.

The *Temple Walls*, 24 in *Hight*: to 6 *Cubits* breadth. And of 4 *Kinds* of *Death*; They had 6, For *strangling*; and *Thrice* 6, for *Stoning*.

And in *Sacrifice*, God took 6 Parts. The *Cheek* and *Breast*, and *Shoulder*; For the *Upper Regions*; and the *Reins*, and *Mind*, for the *Lower*: with The *Midriff*; As the *Firmament*; Between the *Upper*, and the *Lower Waters*. As *Psal.* 148.

Our *Body*, the *Little World*. Our *Foot*, the 6th part of our *Hight*: As our *Cubit*, the 4th. Our *Head*, the *Heavens Above*: with all its *Sphears*: in *Circles* of the *Cerebellum*. Our *Jawes* Open As the *Horizon*; between the 2 *Hemispheres*. And *Jamb*, is akin, to the *Hebr Jom*, a *Day* (as *Jam*, Now: and *I am*, in the *Present Tence*.) Our *Ears*, akin to *Tears*: and the *Heb. Tears*, akin to *Teeth*: or *Skinne*. Whence or *r Chin*: and *Shin*. And the *Fewest Teeth*, are 24; with 4 *Watchers*; Higher then the *Rest*. As 4 *Sabbaths*, of the *Mouth*; with 24 *Dayes*. And *Time*, is *Kept*, in our *Temple Pulses*: called *Tempora*.

Here also, the 7 *Spirits*, before the *Throne* (As 7 *Planets*:) in our 7 *Nerves*. As the 7 *Lamps*, of the *Candle-stick*; before the *Oracle*: with its *Cherubins of Glory*, *Shadowing the Mercy-Seat*. As our *Eyes*, with their *Rain-bows*: the *Throne of God*, and *Christ*: in the *little Pupill*, of our *Eye*, they called *Eishon*: or the *Little Man of the Eyn*. As *Taking in*, the *Visble Species*, at that *Pinhole*, of the *Dark Closet*. And the *Species* may be *Dirct* (and not *Reversed*) As Our *Eyes* see them. But in *One Eye*, at *Once*: almost demonstrative.

Our *Heart*, the *Earth beneath*: with its *Sphear*, of *Waters*, in the *Pericardium*: and of *Ayr*, in the *Lungs*. With a *mutual Tide*, of *Light* and *Darknesse*, in *Respiration*: and the *Hears Diastole*. Like the *Altar of Incense*, before the *Veile*: With 12 *Cakes of Shew Bread*; Made of 24. As our *Heart*, is *Circled*, with 12 *Ribs*, on either side (and 7 of them, *Better* then the rest:) and 24 *Rackets*, of the *Back*: as 7 *Spondils*, in the *Neck*. And the same *Heb* words, are *Thoughts*, of our *Heart*; and *Branches* of a *Tree* (which is also, the *Back-bone*, or *Spinal Marrow*) and for *Sprouts* of the *Earth*.

Our *Bowels*, The *Waters under the Earth*. And their *Name*, akin, to the *Waves* of the *Sea*: and their *Off-spring*, As the *Gravel* thereof (as *Esay* 48.) and their *Tearings*, or *Yarnings*, As the *Tides* of the *Sea*. With a *Constant Circulation*, of *Blood*, and All *Humours*; for *Intermitting Feavours*.

This *Region*, hath our *Stomach*: As the *Fire Altar*, in the *Lower Court*, and *Laver*. For, the *Priest* came (As our *Saviour*, and Every *Child*) by *Water*; and by *Blood*: and the *Spirit*, in the *Blood*. So that Here also, were All the 3 *Witnesses*, on *Earth*; As those in *Heaven*.

And the 7 *Metalls*, or *Planets*, of the

the Lower Heaven: In Our Spleen, Liver, Gall (*Saturn, Jupiter, Mars*, Above the Sun of our stom: As *Venus, Mercury, the Moon*, below it:) Bladder, Reins, and Testicles. These Testes, draw down Fire, From our Heaven Also.

6 Bowels. One *Duodenum* (or 12 Digits:) and the *Ilia*, 12 Times as Long. Their many Folds, and Yarnings, are the Scripture shadow, of Gods *Manifold Bowels*; akin to the *Womb* also. The Bowels, are as Many Cubits, as *Hours, and Watches*, in a Day: or Dayes, in a Month. As in *Theon*: long before the *Italian*, of our Bodies Symmetry.

Mercurius Rules for Respiration, and Others, for our *Pulses*, in an Hour; may shew it possible, to reckon Times, as *Canaan* did, by the Flowings of *Jordan*. Which had its, 3 Regions, and Seas, also. *Merom*, the *Upper Waters*; As our *Brain*; Above the *Firmament*. And *Kinseareth*, the *Harp and Heart*, beneath. And *Sadam*, Their *Secrets*: in Heb. As the Greatest Secret, in Nature: and Grace also. When we see, the Return of *Sodom*, and its Great Mysteries: with Those of *Ester*. The *Mysterious Daughter of Hades*: akin to the *Moon*: and *Myrtles*: and to Him, among the *Myrtles*, in the *Bottom*: with the *Grim Horses*, *Speckled and white*, in *Zechary*.

Tides are Turned, at 6 Hours, in the Great Ocean: As the Sun and Moon: at the 4 Cardinal Points. Distant, 6 Hours apiece: As the *Tre-picks* 6 Months. And the *Solstices*. As the Poets make *Proserpina*, 6 in Heaven, 6 in Hell.

And 6, is the Number of *Change* and *Motion*: As 7 of *Rest*. And That, For Earth, As This, for Heaven also. For, the *Lws* distinguish the *Watches*, on Earth, and Heaven: by Differing time, and themselves Dispute, whether the

Little *Watches* had 3 or 4 hours apiece. And (to end the quarrel) They had Either; or Neither: at several seasons.

For, the Little *Watches*, of their shortest Day, had but 2 hours and half: and their Longest, 3 and an half: which was signal with Them also, for daily sacrifice, and for the *Passover*: at 3 hours and half, from Noon. As in the *Talmud*. 3 and half, is half 7: and their Service, was at a 7th hour: as the morning Sacrifice, at the 2d 7th, or 14th hour; and the Evening, at the 3d 7th, or 21st. But the 9th Hour of the Day, from Morning: the Hour of Prayer, and the Great *Minha*.

For, although the Morning was for *Seeking*, (as its Heb Names, imply) yet Evening, was for *Finding*, God, in all the Bible. Who appeared, at the *Evening Sacrifice*: the Time of Feasting. As the *Marriage Supper*; and the *Supper of the Lamb* (or the *Passover*:) with the *Lords Supper*: As in Primitive Times: much rather, then at Dinner: or in Morning. Which was *Morning Time*: and for *Judgement*: as Evening for *Mercy*. As if God, would come, and shew his Mercies, more, in the Close, or Evening, of the World, then in the Morning: which he chose for *Judgements*.

So, to *Sodom*, *Aegypt*, *Corah*, *Dathan*, and *Abiram*: so, to *Israel*, also, divers Times. As at the *Pestilence*, in *David*. Who saith,

My Rebuke, is in the Morning: Chastened every Morning: As the *Scholler*, called up to School. And in the Morning, I will cut off the Wicked, and in the Morning, the Righteous shall have Dominion over them: and when thou awakest, Thou wilt despise their Image. And hast thou considered the Morning Spring: which I made, to shake the wicked out of the Earth? As the black Clouds, by the Morning Light, as *Job* 38, and *Rev.* 2. Ejay

Esay saith, The wicked shall not know, the *Morning* of their *Judgement*. For, the *Bridegroom*, comes at *Midnight*; and the Foolish Virgins Cry, in the *Morning Watch*. As at the *Red Sea*. *Zephany* saith, He bringeth his *Judgements*, to *Light* in the *Morning*.

And the Scripture calls, for *Judging* in the *Morning*: or before the *Judges* Head, or Heart is Clouded. As the *Jews* expound, That saying of *Solomon*: *Wo to Thee, O Land, where Princes Eat in the Morning*: when they should be *Praying*: or *Judging*.

Which may lead us up, To the First *Judgement*. Which they place at the 2^d *Morning*, of *Creation*: When the Lord did *Judge* his Own Acts, of the Day before. (As *Examine your selves in Bed*, and be still :) and That *Judgement*, did Separate the *Waters*, on the Right Hand, and Left. Sending some Down: and Taking Others Up: Above the *Firmament*. As the First Emblems of Election and Reprobation. As the Goats of *Seir* (the Goat) and Lambs of *Rachel*, the Sheep (as in *Heb*.) with Her *Benjamin*; or Son of the Right Hand: As *Leah*, the Left. But, at the *Passover*, the Goats were accepted; as the Sheep: and some, at all New Moons, and Solemn Feasts: for *Sin-offerings*.

But the First *Judgement*, was about, the 40th hour, of *Creation*, or 42. As That Number, is, For *Judgements*, and *Punishments*, in all the Bible. As 40 Stripes, and 40 Days, and 40 years, and 42 Months, or 42 Mansions. As 42 Children, by the Bears of *Elisha*. And 42, is 6 times 7; or 7 times 6; and so the Great Crisis of 6 and 7, which is, Rest and Motion. As Fine Twined Linnen, called Six (in *Heb*.) Doubled, on the *Tabernacle Door*: or Turned.

Every 6 hours, Turn the Sun and Moon, at Cardinal Points, or Quarters of Heaven: called *Spirits* in *Heb*. As

if *Angels*, stood, at the 4 Quarters of Heaven, or 4 Corners of the Earth: as 4 *Watches*, and 4 Winds: Turning the Hour Glass of Time. Which is but a change, and flux of Mite, which is Motion; or Miles, or Moats (in *Heb*. The Uppermost part of the Dust :) As *Skie* doth also signify, in that Language.

As if All, the Tides of Time, and the Ocean, were but Turning an Hour-Glass: of the Moon and Earth: about the Guilt Rundle of the Sun. And as One goes up, it empties out the Moats, or Sand, or little Tinning atomes (in *Heb*.) To the Other. So that, When the Moon is highest, the Earth is fullest, or the Waters Highest, in the Sea: Or its Central Fire, makes it like a Boiling Pot, whose water leaves the bottom. as the 64th of *Esay*, with *Iob*, and the *Psalms*.

6 hours, Turn the Sun and Moon: and 4 times 6, Turn Light into Darknesse. Which was first Done, at the 25th hour, of *Creation*. And 25, is the Lower Root, of 666. That great number of Change, and Motion: to the Sun, Moon, World, Church, and All: as anon.

6 times 6 hours, bring up the Sun, of the 2^d Day: and 10 times 6 the 3^d. Which Turneth downwards, at the 65th and 66 (the signal Number in the Jewish year of 24 and 42.) 6 times 6 is 36: and 10 times 36, or 360 Hours, bring up the Full Moon: and so many Days, the Full Year: To the Eastern Nations. *Aegypt* added 5 Days: and at length, 6 Hours. And this became the Julian year: which *Cæsar* had from *Aegypt*. 1461 *Aegyptian* years (of 365 Days) make 1460 Julian. Which they called the Great Cynick, or Sorbiack year: As at the Dog-star. This was just 200 more then 1260: which is 3 and an half 360.

Months, in the East, had 30 days apiece: and so we finde 150 Days, in the 5 first Months, of the Flood: and

1260 Days, in 42 months. But they say, that if the New Moon were seen in the 30th Day; It was counted for the first, of the Month following. But of late, the Jews go by *Mean Motions*: and account 59 Days, For 2 Months. Short of the True *Middle Motion*, by an Hour, and about 29 minutes.

And though they found a way, to reconcile their *Lunar* months, To the *Solar* year: we need it not. For, God hath bounded out our way, by Days: when Ever the year began. For, the first 14th Day, was the *Passover*: and 15th the Feast of *Unleavened Bread* (for 7 Days more:) and 16th for the First fruit *Omer*: and the 50th next, was *Pentecost*. And the Feast of *Trumpets*, was the first: *Atonement*, the 10th: and *Tabernacles*, 15th, of the 7th month of their year, when Ever it began. Which From *Agypt*, was about the New Moon, next the *Vernal Equinox*: which must be Past, they say, before the *Passover*. But we need not dispute it. Though it might be cleared, by their best Authors: and by *Anatolius*, and *Ensebius*: As of late, by *Petitus*.

With the *Roman* Yoak, (they shunned so, by Crucifying Christ) They were forced, To the *Julian* Form also. Yet they kept their Feasts, by *Moons*: and made them Tables, much like *Ptolemy*. In other things, they could admit the *Julian* year: and the rather, because the 6 odd Hours, in single years, did keep their *Equinox*, at a Cardinal point; or one of their Great *Watches*.

But others, kept the 6 odd Hours, Till they made a Day: and so, the 4th year, was *Bissexile*: from the 6th *Calends* of *March* (or 24th of *February*) Doubled. That the *Dayes* of the week, or *Feriae*, might keep their wonted letters, in the Common Cycle.

And there is Greater Harmony, by *Julian* years in 4. then seemeth to be

known, to them that first used it.

For, as the 4th *Watch* of Creation, brought up the First Light; and the 4th Day, the First Sun; and the 4th *Week*, the Moon, to meet the Sun again: so, the 4th Year, brings them to meet in the same Day of the Week: and is not 2 minutes, more or less, then 14 dayes, above the *Jubilee* of 49 *Moons*. Which still return, To the same Day of the Week.

And 8 years, have 3 minutes more, then a full month of Weeks, above 98 *Moons*: Or a day and half, with 41 minutes, less then 99. So that, in 8 score years, they want, but one day, and one Hower, of meeting; as before: and in 1600 years, but 10 days, and 10 Howers.

So that, meeting, on the 11th of May, and 10 Howers, after noon, in the First of Christ: They met again, in 1601: the First of May, just at noon.

And parting, the years of Christ by 4 (and so, the *Julian* Period, After 9, or rejecting 9:) The Remainder sheweth how long, the year proposed, is After a *Bissexile*: And the Quotient sheweth, that the Sun and Moon met, so many fortnights, from their former meeting, As there be Units, in that Quotient.

Which being added, To the year proposed; and All divided by 7: The Remainder, is the Day, of the Week, for the First of May (And by consequence, for the 24 of *Octob.* 31 of *Ap.* and *July*: 4th of *Septemb.* and *Decemb.* 5th of *June*: and 6th of *March* and *Novemb.*) For the year proposed: And, for the first, 8. 15. 22. and 29. of *January* following: and so forward, in the next year also.

But if nothing remain, at this Division, by 7. The first of May (and every Day aforesaid) is the 7th Day, of the Week; the Jewith Sabbath.

Thus, we get the Days of the Week, for 2 years together: and the *Mean Synods*,

Synods, and Luminations. Which are Equall; and may differ, from the *Visible*, by 14 Hours: or as much, as the Longest Day, at *Jerusalem*: The Great Sun Dyall, To the World.

And for *Eclipses* also. The Moons *Latitude*, is much alike in 4 years: and the Suns *Anomaly*, returns, in 4 years. And 4, *Julian* years, have just 1461 Days: As the Great Egyptian *Soth*, had 1461 years.

But if any choose another way of *Epati*. The Arabick Lunar year, is just, 10 *dayes* and 21 *hours*, less, then the *Solar*: of 365 *dayes*, 5 *hours*, and 48 *minutes*. But the Common *Julian*, Greater, then 12 Moons; by 10 *dayes*, 10 *hours*, 10 *halfs*, and 10 *minutes*. And the Lunar month, about a *day* and *half*, *half* *hour*, and *quarter*, more, then a month, of 4 *Weeks*.

And though the Lunar year, is thus, too long, by 10 or 12 minutes, yet it suits the *Julian*: which is so much also, too long. So that, the *Equinox*, is changed, from Evening to Morning, in 65 years. Which may be one, of many reasons, for the 65 days of the year, in *Canaan*: which *Ptolemy* placeth at 65 degrees of *Longitude*.

And a Great man did make the Suns *Radius*, 64, or 65, times bigger then the Earths. And many make the Moons Greatest (or *Mercuries* Least) distance, to be 65, of the Earths *Radius*. And the Suns Mean Distance, 1288; and Greatest, 1334 (or 1335.) As *Longement*. Which is but 2 more then twice 666: or 1332. or half 65 more, then 20 times 65.

And before the Flood, 2 were born, at 65 (Good *Enochs* Father, and Son:) One After it. *Eber*, at *Arphaxads* 65th.

Twice 65, is 130. and 130 *Hours* of Creation; brought up *Adam*; As 130 years *Seth*, *Set*, in *Abels* room; As

Tabernacles, After *Pentecost*, 130 days. And in 130 years, the *Equinox*, changeth an whole day: As 12 *Howers*, in 65 years.

Seth at 130, and *Enos* in 235 (which make 365;) and Then, they began to *Proclaim* the Name of *Jehovah* (as in *Exod.* 34.) in a way of *Churches*. And the *Paschall* Lambs (to represent the Ch:) were set apart, and Tryed, on the 10th Day of the First month: Whose Noon is Hour 234, 235. And 235 Moons, do make the common Cycle, which they call, the Golden Number: of 19 years, or Moons 235. Which, bring the *Synod*, To the Same Day again. But He, that useth the former Rule, hath little want, of other Cycles.

Enos, at 235: and his Son, at 325 (which is 235 Turned:) and as, 235 *Hours*, Tyed up the P. Lambs: So 325, came, to the morning Sacrifice, of the *Pasover*. So that These 2, represent the mourning Ch. of God (which is still counted, but as *Sheep* for slaughter:) As the name of *Kainan* may intimate. As *Kain*, and his Son *Irak*, the *Beast*, or *Kine*, in our English Hebrew.

Kainan, Mourning: *Mihael*, Blessing God: At his Fathers 70. Type of all the 70, through the Bible. As 70 *Hours*, To the Great *Minha*, of the 3d Day. Which beginneth, with the *Jabilie*, of 49 *Hours*: 7 by 7 (*Return* and *Rest*: Which are both, in the Word *Sabbath*.) And the first 3d day of Creation, brought up the first Living things, as *Herbs* (*Thy Dew is the Dew of Herbs*: and the Earth shall cast out her Dead:) and Thence it might be the day of Resurrection: As for cleaning the *Lepre* (on the 3d and 7th) and Defiled, by the Dead. For, After 2 *dayes*, he will revive us, and the 3d will quicken us.

And the First, *Fruit Omer*, was Heaved up, on the 3d Day, after the *Pasover*. (As *Christ*, Raised, on the 3d day;)

3^d day; and its Evening Sacrifice at 70 hours: As *Mahalael*, 70 years, after *Kainan*.

One of them was Born 1260 years, the other 1332, before the Flood. One dyed in the year 1235, and the other 1290. the Times of the Mourning, and Rejoycing, Churches of God; in all ages.

The *First Fruit Omer*, on the 6th Day, After the P. Lambs Tyed: As *Adam* came up, on the 6th Day of Creation. And the Morning Sacrifice of the 6th Day, was at Hour 135: As the Evening of the 8th (For Circumcision and the Christian Sabbath) was at Hour 187.

And from *Pentecost*, To the Great *Hozanna*, Days 135. As 187, in all, To the Great *Atonement*. And 187, between the *Vernal* and *Autumnal Equinox*: in *Hipparchus* and *Ptolomy*. As 187, in the Great Feast of *Agnus*, in *Ejter*: and 187 Chapters in the *Pentateuch*. And the Temple Courts, 187 Cubits, and 135. *Mihalaels* name in Heb is 136. and his Son *Jared*, was born, 135, and lived 187, After *Kainan*. And as 70 *Hurs*, are signall, in the 3^d Day, and 70^d *Dys*, in the 3^d month, for *Pent*: so 90 Hours for noon of the 4th Day (which was first to the *Sun* at Creation) and 90 days, bring up the 4th month: and 90 years brought up the 4th man, *Kainan*: At his Fathers 90. So the 8th, *Methusela*, begat *Lamech*, at 187: and *Lamech* *Noah*, at 182. which is twice 91. As 182, and 187, *Hours*, are Morning and Evening Sacrifice of the 8th Day, for *Rest*, or *Noah*.

Kainans Death, from *Lamechs* Birth, 361: as his Birth, before *Methusela*, 362: and twice 365, before *Noah*; 365, before *Jareds* End. And as *Lamech*, lived 777; So *Kainan*, was twice 666, before the Flood; 669 After *Enochs* 365. As *Mahalaels* Death, before the Flood, 365. And

so, from the Flood, or *Arphaxads* Birth, To *Abraham* in *Canaan*, 365. As the *Jews* reckon their *Veines*, and *Negative Precepts*. As Days, in a year: and *Hours*, before the morning of the *First Fruit Omer*. Which was 135 Hours after the day of *Tryall*. Which began 1335 Hours before the Morning Sacrifice of *Pentecost* (1260 Hours after the Preparation to the *Passover*; or *First of Hamans Lots*;) And at *Pentecost*, the Lambs and Great Peace-Offerings of the Church, were Heaved up: with the First Fruits of Wheat: an Emblem of the Churches Rising, in so many dayes or years: As in *Daniel*, and the Revelation.

And now, seeing all these Harmonies, to meet, in Holy *Enoch* (who was Heaved up, as the *First Fruit Omer*, After as many years, as *Hours*, To its Morning: or Days in a year: and begetting his Son, at 65, as days to *Pent* and many other 65, in the Jewish year.) And the next came up, at 187, as Days, before *Atonement*: and between the *Vernal* and *Autumnal Equinox*;) We need not doubt to begin, our Great Jewish year, at *Enoch*: and to go-forward, To all the Feasts, and Fasts, of their year: Till at length, we come, To the Greatest Feast, of *Tabernacles* and Release: which we are seeking.

Though it be not easie to fix the season of Creation: which is not agreed, in the *Talmud*: but some place it, At the Great Day, of the 2^d Temple, and the New Jerusalem, in the latter end of the 6th month. And they have a kinde of Tradition, as if *Adam* found his First Days shortning, and the Sun Declining. As the Psalm for one afflicted, cryeth, *Thou hast shortened my Days; and I am like a shadow, that Declineith*. As *Adam*; At his Fall. Which many place, about the Great Fast of Expiation.

As if, the Fall of the Leaf, in Autumn,
F were

were an annuall Emblem of *Adams Fall* (and eating of the Tree, from which, the Leaves Then fall :) and the Floods Rising, at that season, were as Natures Weeping, over the *Fall*: or walhing us with Tears. As our *Blushing* (at the fence of Guilt) may seem the voyce of Nature, walhing us with *Blood*: or crying, *Somewhat Now is Done, that must be washt with Blood: and without it, No Remission.*

The Flood, was At the season, of the *Sun in Aquarius*: Then about the *Winter Solstice*: just at *Metuselahs Death*. As his Name in Hebr: *His Death a Dart*, or Deluge. And he Dyed, at 969 years. As Hours, to the Morning Watch of the 41st Day of the year, at which, they say, he was Dead: When *Noah* was bid to fill the *Ark*.

Which began, at His 480 year (As the Temple, at 480, from *Moses Ark*:) and of the World, 1536. As Hours 1536, come just, To *Pentecost*: As 480, To the last, and Great Day, of *Unleavened Bread*.

The Flood, was in the year, 1656: and Hours 1656, come just, to the 70th Day: very like to make Great Changes.

There were 40 Days of the year, before the Death of *Metuselah*; or filling the *Ark*: and 40 days of Rain: and 40 days of Decrease, before the *Raven*.

40 Days, are Hours 960. As *Metuselah* and *Noah*, lived, to the last, of twice 960 years. And again, there were 960 years, between the first and 2^d *Ark*, at *Shiloh* (Peace and Rest:) a Type of *Jacobs Shiloh*:) 45 from *Egypt*, 430 from the Promise, 365 from the Flood; which began, 120 years after the *Ark*, and mans day of 120 years.

As some make the Equinox to Change a day, in 120 years: As from *Moses Ark* of *Bulrush*, To the Flood of *Jordan*, when and where he dyed. As 120 Shekles of Gold, in His Tabernacle.

120 Cubits, in the Temple Porch. 120 Priests; and 120 Trumpets: at *Solomon*. Who had 120 Talents, Given him; and offered, 120 000 Sheep at his Dedication. As 120 Levites of Note, in *David*: and 120 Christians, in *Acts* the 1st. As 120 men of the Great Council in *Ezra*: who came in 120 dayes, from *Babylon*; which had, 120 Provinces, in *Daniels* time. So the Jews, had 120 Days, from the Day of Tryall, To their *Doomsday* (As 120 years of Tryall, before the Flood:) and 120 days from *Doomsday*, To the Profanation of the Temple, on the 15th of the 9th. As from the Last of *Pentecost*, To the Great Fast, 120.

3 Times 120, makes 360; 3 and half, 420; and 3 of these, or 3 and half 360, make 1260: the Time of the Ch Driven, or Trodden by the Beast. As at first, the Beasts Reigned, till *Adam* came up to govern them. Which was not till 120 Hours: or 5 Days: As between the Day of Tryall, and the Fifth Fruit Omer.

And as the first *Ark* began, 960 years, before the 2^d was fixed, at *Shiloh*; so the Flood began, 960 years, before the Flood *Kishon*, sweeping *Jabin*, or *Sisera*, before *Barak* and *Deborah*. Types of the Churches Rest, in the 83^d Psalm: and 84 Hours, are 3 days and half. And *Barak* may allude, To the Flood, in That, of *Kishon*; the Ancient Flood: (O my Soul, Thou hast Trodden down strength!) And *Esay* saith, You make a Ditch of the Old Pool: but regard not Him, that made it Long agoe.

And again, 960 years, between the 2^d Temple, and the 2^d *Ark*, which Flitted, 40 years, in the Wilderness, from the 20th day of the 2^d month; As the first *Ark* floated, on the same day of that month, through the 40 days of Rain: and 3 times 40 more (as the 2^d *Ark*, 40 years, from the *Philistins*) before it rested on *Ararat*. (As These, that

that flew *Senacherib* : Compared to the Flood, in the 8th and 17th of *Elay* :) upon the 17th of the 7th month : which came to be, the 3^d of *Taberna les*. As if God would hint, his Churches Rest should Come, about the Time, of the Feast of *Taberna les*.

That 17th day, of the 7th month, did end the first 150 dayes of the Flood : and 150 Days have *Hours* 3600: As seconds, in an *Hour*. And 3600 years, come from the Mourning Church, at *Enos* or *Kainan*, To our Saviour : Or from *Abrahams* Call to *Canaan* (whence we may begin the Churches Flittings in *Tents* and *Taberna les* :) To the year of Christ 1670, or 1675. And if That be the 3^d of *Taberna les*, Then, its First, is about, 1666.

First the *Raven* (or Evil spirit, sent or cast out, of Heaven, or the Church, as in *Revel* 12. and *Luke* 10. 18.) and Then, the *Dove*, both went, and came. As the Good Spirit, on our Saviour, Coming out of *Jordan* : As the First Baptized *Noah*, did from the Flood. And the *Olive branch* (which must be *Green*, or else no sign of the Floods decrease : for it might have Swum from the very first may shew us the season of the year : as *Luke* 21. 30.

About 292 days of the Flood : or year ; as others reckon it. And *Terahs* 70, was 292 years After the Flood : and so the Jews account *Abraham* came and Lived with *Noah* 58 years, as the number of *Noah*.

And Thus the Promise to *Abraham* or his coming to *Canaan*, was, as many years, from *Enochs* Son ; as Hours, from the day of Tryall, To Pent. and from the Flood, or *Arphs* Birth, as many years as *Hours*, To the First Fruit Omer : or as *Days*, in a year: Or in the Flood, if its months were *Lunar*. But if each, had 30 days (as the first 5) It was more then 365 days : from the 17th in the 1st year, to

the 27th of the 2^d month, in the 2^d year.

Which was much about 1332 hours, of That 2^d year ; as it was, 1332 years, After *Kainans* Birth. And *Enochs* Translation was about the middle! Or as near 666, After *Kainan*, as before the Flood : just twice 666, from *Kainan*.

And *Enochs* Birth, was 1326 (and so, but 6, less then twice 666) before *Abraham*. Who recovered *Sodom*, by 3 persons, and 318 *Enchs*. in Heb. or *Catechists*. As about 318 years of *Eber* (who was 666, After *Noah* : and about twice 666, After *Mihalel* :) and twice 666, After *Enochs* Son, *Metuselah*.

The 4 Kings Conquered by *Ab*: As Types of the 4 Great *Watchers*, on Earth : or 4 *Monarchies*. Of *Shinaar*, or *Babylon*. *Elam*, *Medes* and *Persians*. *Elas Sar*, the Prince of *Elas*, or *Greece*. And the 4th, was Head of the *Gentiles* or *Gojim* in Heb. which may be *Romans* : though there were, especial *Gojim*, at the Sea of *Sodom* ; and *Galilee of the Gentiles*. As *Hurosheth of the Gentiles* : in *Jonah*.

The 12 years Bondage, are 4320 days, or years : which added to the Floods 1656, do make 5976. As the Preparation to the Sabbath of 7000: As the Suns *Apogee* comes about, in 7000 years: and 5976 want but 24 of 7000.

Abrahams Vision, hath the *Pigeon* and *Turtle*, (as *Abraham* and *Lot*, the Good Jews and *Gentiles*) unbroken, in the breakings or divilion of the *Bullock* (a Script. emblem both of *Egypt* and *Babylon*, with its K. eating *Grass* as an Ox :) and of the *Ram*, or *Medes* and *Persians* in *Dan*. and the *Goat*, for the *Grecian* Monarchy. The *Fowls*, Chased by *Abraham*, may note the *Romans* : famous for *Ravens* (in the *Punick* Warr) and *Eagles* ; as in *Daniel* and our Saviour. As the *Babylonians* were, for *Doves* ; in their Ensigns ; and letters about *Doves* necks. As, fly from the Dove of the North : and as a Trembling Dove, or *Jonah*, from *Assyria* :

Which also, worshipped the Dove, as That, which kept *Semyramis*: or *Semyrian*, Kept by the Dove.

And *Abrahams* Vision, had All Beasts, and Birds, for sacrifice. And Divers Nations learned such a way of Covenants and Lustration. Cutting a *Bullock* (as in *Jeremy*) with a *Ram*, and *Goat* also, in *Greece*. And the *Macedonians* bowed To the *Goats Huns*, in *Jubine* and *Plutarchs Pyrrhus*.

And the Heifer of 3 years old, may denote 1080 years, (as Dayes of 3 years; and *Clajins*, of their Hours) As years from *Abraham*, To the Fall of the first Monarchy: and Rising of the 2^d. (at the 7th year of *Josaph*: or in *Amaziah*:) Or of *Rome*, and *Nibonassar*; with the Greek *Olympiads*, in *Uzziah*.

3 times 3 years, are 3240 Dayes, or years: From *Babel* Built, To the Christians Taking *Jrusalem*. Or from the Covenant made with *Abraham*, or the Birth of *Isaac*, To *Ottoman*: and the first Roman *Jubilee*. So also, From *Moses*, To These Dayes.

Abraham saw his Seed, should be gotten out, by many *Plagues* (As *Sara*, was Recovered Thence, by *Pluquing Pharaohs House*:) and at *Sun-set*: the very season of their coming out, as *Gen. 15. 17. Deut. 16. 6.*

They were called up, at *Midnight*, after the *Passover*: but got not out, of *Egypt*, till the next *Sun-set*: at Hour 360. bringing up the *Full Mon*, (as *Dayes* 360, the *Full year*) and That was Afterwards, the season, of the *First Fruit Omers* Reaping. Which was Heaved up, As They were; and Christ was to be. And so they carried up the *Bones*, of *Joseph* and the *Patriarchs*: as *Acts 7.*

From *Ramases*, they came to *Succoth* (*Tubernacles*) and Then to *Ethim*: in the 3^d Station. As our Saviour said, *I Walk to day, and to morrow, and the 3^d day, I shall be Perfect.* As *David* al-

so: *Thou, I shall be Perfect.* Which is *Etham*, in *Heb.* There they saw the *Glory of God*, in his *Cloud* and *Pillar*: Promised, to every *Cottage on mount Zion*: and to All her Churches (which are therefore many) in *Esai 4.* This might be *Minha* time, of the 3^d Day, from *Egypt*, or at Hour 430. As it was year 430.

They Past the *Red Sea*, upon the 21st of that Month (the Last and Great Day of *Unleavened Bread*:) wch began at hour 480. As the *Temple*, at year 480. and was Dedicated, in the 7th month *Eshanim*, and *Tabernacles*: as aluding, both, To *Succoth*, and *Etham*.

The *Red Sea* in *Heb.* might be called *Red*, from the Great Trade for *Minnion*, and *Vermilion*; at a Port of it: in very ancient Authors: or from *Ejthru*, that ruled in the *Ilands*: where *Edom* never was. Though once his borders reach to *Ezion-geber*, on that Sea. But *Israel* did Compass *Edoms* Land, and might not tread upon it: which was so remote from This Sea, that the Prophets say, *His Cry should reach unto it*, at his Fall. But *Edom* is a *Glutton*, as *Adam*, in the *Oriental* tongues: whence *Evo* and *Eat*, in many Languages. And though *Edom* may be *Red* also, yet improbable, to name That Sea: which reached unto *India*; in very many Authors.

From This Sea, they came to *Sur*, or *Sure*, on the 22^d day: and in 3 days more, To *Marah* (*Bitter* and *Rebellion*) much about Hour 666; or noon of the 28th day. At *Elim* 12 *Fountains* and 70 *Palms*. Which grow by *Bowing*: as their *Heb* name, *Tamar*. As she, that grew Fruitful in her old age. As *Psalm 92*: the *Righteous flourish as Tamar*, in the *Hezrons of God*. They bear much fruit in Old age: as *Tamar* did, before *Avram*: to encourage them. And *Malachy* saith, *Judah loveth the Daughter of a strange God* (as a *Cannite* in

in Genesis) wherefore God will cut off, Er and Onan, in One day.

David might remember That of Tamar and Hezron: when he read, how the women, Blessed, his Grand-mother, saying, Let thy House be As Tamar's seed, To Judah. A strange Emblem of the Church, by the seed of the Father: while she tarried for Shelah, Soil-b.

From Elim To Sin (on the 15th of the 2^d month: as from Egypt, on the 15th of the first) and There they Sin again: by murmuring: Till the Manna came, upon the 3^d day, after the Time for the 2^d Passover: As the First Fruit Offer, on the 3^d day, After the first Passover. And the Law, was at the Time of: Pentecost.

The Golden Calf was in the 4th month: Then they fast, for Breaking the Tables. And the Caldees, broke up the City, on the 9th of the 4th month.

In the 5th month, They Fast again for the Heavy Doom, of not Entering into Rest. Which they reckon the Day of Both Temples Burnt. Or Doomsday.

In the 6th, they Fast again, for the Judgements on the Evil Spies. And the 7th began with Trumpets: yet they Fast again, upon the 3^d, for Ishmael. But the 10th is the Great Fast: for Adams Fall (as is thought) when the Sun declined and Day shortned, Till the Flood. And thence, increased again, and at their leaving Egypt, the Sun was in Aries (Horned, as the Egyptian Hammon) at the Vernal Equinox.

And Moses promised, that God would make their Days, As the Days of Heaven. Which increased, till the Height and Heat of the Sun, and sin, and wrath (which are all, in the Hebrew Humma) brought a flood of fire, upon their City and Temple, about the Height of the Summer Sun.

And at That Tropick, Their Sun Turned again, (as in Amos 8. And at

Hezekiah's sickness, and our Saviour's Death:) and Declined; as their Days shortned (as Psalm 102) Till the Autumnal Equinox: and Great Renewing of the year: or Restitution of All things (Acts 3^d.) At the Great Release, and Feast of Tabernacles: which we seek and Expect.

They Entred Canaan, on the 10th of the first month, (As Ezech. saw the New Jerusalem upon the 10th of the 1st month) the very day, for setting apart, the Paschal Lambs. Its Noon, is hour 234 (as before in Enos, and the Golden Number:) And it was, 234 years, after Jacobs Death.

We may begin the Great year (we discusse) At This Entering Canaan: or Their Leaving Egypt. Or the first Rearing of the Tabernacle: on the first Day of the year. On which, the Earth appeared Dry, to Noah: and Hezekiah began to cleanse the Temple (as Ezechiel is Commanded:) and Ezra began to come from Babylon, the first day of the year. Flee out of Babylon, make hast, and look not back: least you partake of her Plagues: and Remember Lots Wife.

But Ezra came not to Jerusalem, till the first of the 5th. the Annual Fast for the Death of Aaron: whom Ezra was to supply: and with Nehemiah, To repair the City, Burnt, in that very month in which they came up Thither from Babylon. And then he purged the people: which was finished, on the first day of the 2^d year, From Babylon: As the Tabernacle was Reared, on the first of the 2^d year, from Egypt.

1530 Hours of the year came to the Preparation Evening before the Pentecost: beginning at Four 1536: As Noahs Ark began in year 1536. And so many years, from Egypt, come to the Great Pentecost in Acts 2^l. As is more discussed, in The New Island.

Wher:

Where is most, or All, or more then All, This Book.

And there can be, but 66 more Days, To the Great *Doom*: on the 9th or 10th of the 5th Month. For, They align it, to both those days. And it might be at Evening, between them both

66 days, have 1584 Hours: and 48 more (for the day, Before, and After) make but 1632. So that the Great *Doom*, Cometh, in 1632 Hours, or Years, After the Great *Pentecost* in *Acts* 24. Which was certainly, before the End of the 34th of Christ. Although we do not yet, fix his *Birth*: but That it may be, 2 or 3 years, before the Common Account. And we Therefore use to say, *About*, such, or such a year

And by this account, The Great *Doom* will be, About the year of Christ, 1665: or at most, 1666. Which is 1632 years, After the Great *Pentecost*, in His 34th, or rather 33^d; Which is most generally agreed, for the year of His *Passion*: and the Great *Pentecost*, in *Acts* 24.

But I rather look for the Feast of *Tabernacles*: Which was, As many Hours, After the Burning, of Both Temples: As These, were, After *Pentecost*. And I suppose, the Burning of That City and Temple, by the Romans (*within* 40 years, After the Great *Pentecost*, in *Acts* 24) To be the *Fiery Tryal*, or *Dooms-day*, foretold in divers places.

Ezech. and other Prophets say, God would deal Worse, with *Israel*, then with other Nations: and our Saviour said, the *Doom* of That City, should be Worse, then Ever was, or should be more. Which yet *Daniel* seems to place, At Their Rising again, About the Great Feast of *Tabernacles*, now coming. Which will be, a *Fiery Tryal*: and a Day, or Hour, of Great, and Sore, and Quick Temptation.

As the Jews Tradition is, that before their Feast of *Tabernacles*, God doth sit in *Judgment*, on the *Dead* of That Year. And so they use to Fast (as some now) to know, Who Must Dye that Year, by their *Shadows* or *Ghosts*: as *Job*, and the *Psalms*.

Which yet often call, for all the World, to leap, and dance, and sing, at the Coming of Christ, to Judge the World. For, *Loe he Cometh! He Cometh! to Judge the World. And His Throne is White.* And yet All run away; and call to the Mountains to fall, and Cover them: As I shall do: If He be not very Gracious; Which I hope he will.

And the rather, because he promiseth to gather All Tongues, and Nations, to see his Glory: and When he Calleth all Nations, and Kingdoms, to receive his *Doom*, in *Zeph* 34. He Promiseth the *Holy Ghost* and *Fire*: with a *Pure Language* (but to a *Poor People*:) that they may *All serve him with one Consent*, or *Sechem*, as before. Which I wish, and beg, and long for, more, then Firing, Any Place, in all the world.

And for this Great Feast of *Tabernacles*, we may proceed, by Dayes, and Hours, of the Jewish year: As we did before for *Pentecost*: or the Great *Doom*. Which was, As many Dayes, After *Pentecost*, As Before *Tabernacles*.

And We may begin, That Great Year, At any Great and Noted Time; Before, or After *Egypt*: But Rather, Before. For in *Egypt*, They seem to be, as the *Plagues*, Tied up before the *Passover*.

They reckon *Amram*, Born at 65, from *Jacobs* going Down (As *Pentecost* was 65th Day of the Year:) and 65 years more, To *Aaron*. Who dyed a little before the Great *Doom*, in the 5th month, or 65 Dayes, After *Pentecost*.

And about *Aarons* Birth, they place the Cruel Edict, of slaying the *Mile Children*: 84 years before their Coming

Coming out ; and 84 Hours, are just, 3 days and Half : Or the Time between the *Day of Tryall*, and the morning of the *Passé-over* ; which was Past, before their Coming out. As if the Wrath of God, did *Passé over* them, To the Egyptians: Before their Coming Thence. At the day of the First Fruit *Omer* : and they passed not the bounds of *Egypt*, or the Sea, Till about the Last Day of Unleavened Bread.

Which was, 45 Days, before *Pentecost* : As 45 years, before their setting in *Canaan*, or *Calebs Hebron*, in *Josh. 14.* and 45 is half 90 (the 4th of 360 :) and 90 Hours are just the Noon of the 4th Day. And the 4th of Creation was the First of the *Sun* and *Moon* ; the 2 Faithful Witnessers, in Heaven, as the 89th Psalm.

From That 45th year After *Egypt*, we may begin Their *Pentecosts* ; or from the first Sabbatical year in *Canaan* : As many years, from *Egypt*, As the Day of *Pentecost*, is Days ; from That on which, They came, from *Egypt*.

And so many years After *Enoch*, As there are Hours, in the year, To *Pentecost*, or its Preparation Day, which began at Hour 1512 ; and ended at 1536, as before.

For *Enoch*, was, 669, before the Flood ; which was 292 before *Abraham* (or his Fathers 70 :) and 75 more To his Call, or Coming to *Canaan* : and 430 more, To their Coming out of *Egypt*, and 40 more, to *Canaan* : so that 6 more, make up 1512 : the first Hour of the Preparation To the *Pentecost*. And if *Abraham* were Born After his Fathers 70, There may be, as many years, from *Enoch*, To their Entering *Canaan*, As there were Hours, To the first or last of *Pentecost* : beginning at 1536, and Ending, in 1560.

And to go forward. From the First *Pentecost* in *Canaan*, To the First

Born stopped by *Jeroboam* : were as many years, As Hours from the first of *Pentecost* To the Close of the 23d Day of the 3d month (on which They still Fast, for That of *Jeroboam* :) 456. Which is also, the more remarkable, because the Plots of *Human* held against the Jews, Till That very day, of the 3d month, *Ezt. 8, 9.*

And From *Jeroboam*, To the Captivity, there were as many years as Days in a year : or Hours From That 23d of the 3d To the 9th of the 4th : on which They Fast for the City Taken : as in *Kings* and *Jeremy*. Which was, from the first of *Pentecost*, as many Hours, As years, from the First *Pentecost* ; To that Captivity : about 860.

In the same month, They Fast again, for *Breaking the Tables of the Law* ; 430 years After the Promise ; and for *Burning the Law*, by *Antiochus*, 430 years from the City Taken : and 430 Hours are about 17 Days ; and their Fast, is on the 17th Day of that Month.

In the 5th Month, They Fast for *Aarons Death* : which was followed, by *Arad*, Taking them Captive : and by Fiery Serpents : Till the Brazen Serpent Healed Them. As Christs Death was followed, by the *Roman Sack*, and Firing the 2d Temple ; on the Day of their Heavy Doom : and of Firing the First Temple.

Which was but a Type or Shadow, of the 2d Fired, much about 666 years After the first : and about 1536 years After their Entering *Canaan*. As *Pentecost* was 1536 Hours of the year : and the 9th of the 5th month, 1536 Hours After the first Hour ; and the 10th, 1536 Hours After the Last Hour, of *Pentecost*.

Upon the 3d of the 7th, they Fast again for *Gedaliah*, and the 70. slain by *Ishmael*. A plain Type of the Turk, or *Saracen* (whom They call *Ishmael*) who Took *Jerusalem*, from the Christians,

on

on the very 2^d Day of That 7th month (in *Bapt. Grammar*, and others.) As they Fast the 3^d.

The 15th of That 7th month, must begin the Great Feast of *Tabernacles*; and it can be, but 1600 Hours After the Day of *Doom*, or Burning of the Temples: and it Therefore must be, within 1600 years (if an Hour be As a year) After the City Sacked, in 69, or 70, of Christ. As the Blood of the Vintage (before the *Tabernacles*) in the *Revel* ran out, 1600 furlongs, from the City; which was then Sacked.

And if it were Burnt, in the very morning, of the 9th Day, of the 5th month, yet *Tabs* must come, at 1669, or 1670. And it seemeth, to begin sooner. As the Sack, was rather, on the 10th then 9th, and so nearer, To the *Tabernacles*.

For they say, it was, the very same Day, and same Course (as the old *Hb Ode*:) on which the First Temple was Burnt; and That, was the 10th Day; As *Jer* 52. 12. Though the City Burnt, 2 or 3 days before, as 2 *Kings* 25.

And suppose, it were, the very First Hour, of the 9th day; yet there can be, but 22 days, of the 5th month, and 30 days of the 6th; and 15 more, to the Close of the first of *Tabernacles*. When they first began their Dancing, and Joy, of *Pouring out Waters*. Though the King did not begin to Read, the Law, Till Afterwards (As the Law Commanded it:) *At the Close of the year, and Feast of Tabernacles*. As our Saviour did not appear at *That Feast*, in *John* 7. Till the Latter End. In the Last and Great Day of the Feast; He stood, and Cried, *O Every One that Thirsteth*.

22, and 30, and 15, Days, are 67: which are Hours 1608: and by This account, the day of *Tabernacles*, must begin 12 Hours, or Years, before 1678; which is just 1666. If we

rightly account it, by the Hours of the Jewish Years.

We may Confirm This, by all the *Cubits, Shekels*, and other things, in the Bible. As first, the Verses and Sections of the *Pentateuch*: in the *Mizoreth*.

Genesis hath 12 Great Sections (as the year 12 months) and 50 Chapters, as the *Lunar* year, hath 50 weeks (as 50 Days between the *Passover* and *Pentecost*:) and 1534 verses: As the year had Hours, To the evening sacrifice before the *Pentecost*: and as the World had years, To the first Command and model of the Church, in *Noahs Ark* (as we saw before) 120 years before the *Flood*.

Exodus hath 11 Sections (As the year, had 11 months, After That in which they came out:) and 40 Chapters, As 40 years, between the *Exodus*, and *Canaan*: and 1209 Verses, As hours from the *Passover* (at which they came out) To the morning of *Pentecost*: and so many years there were, from the Ark to *Jephtha*: or from the *Flood*, To *David*: Or from *Josephs* Death, To *Ezra*, or *Nehemiah*.

Leviticus hath 10 Great Sections (as of Ten^{ts} for Priests and Levites: And the Law was Given at *Pentecost*, 10 months before the End of the year:) and 52 smaller: As *Pentecost* was the 52^d day from the *Passover*: and *Nehemiah* New *Jerusalem*, in 52 days (as weeks of a Solar year:) and 859 Verses: or twice 430. As years, from the *Flood*, to the Marriage of *Isiack*. Or From the Promise, To the Law: and from Thence to *David*: or from entering *Canaan*, To *Solomon*: or from the Ark at *Shiloh*, to the Temple: or from Thence To the Captivity: and 430 more, To the *Machabes*.

Numbers hath also 10 Great Sections, (as 10 days to the Tryal of the P Lambs: 10 weeks To the Close of *Pentecost*:)

tecoft: or 10 months, To the Great *Dedication*, in the *Machabes*:) with 66 little Sections, which they call *Seibume Secret*: with the flittings, of the Ark, and Camp, *Through the Wildernesse* (its Heb name) in 1288 verses: as years, of the Church, in the *Wilde nesse*: As in *Daniel* 1290. And so many *Hours* bring up 54 days: As from the day of *Tryal*, to *Pentecost*: or *Preparation To it*. And from *Pentecost*, To the day of *Aarons Death*: and Thence, To the Great day of *Creation*: or of the 2^d Temple, and the *New Jerusalem*, in *Hag.* and *Neb.* who began the 54 *Law Lectures*, for 54 days.

Deuteronomie hath 1055 verses: as *Hours*, from the first *Omer Heaved*, unto *Pentecost*: or years, from *Abrahams Father To David*: or from *David*, To our Saviour: or from our Saviours Death, (and the Great *Pentecost*, in *Acts 2d*) To the Christians, *Reigning in Canaan*.

All the Chapters of the *Pentateuch*, are 187: As *Hours To the Ev. sac.* of the 8th day, for *Circumcision*, and the Christian Sabbath: and as days, To *Atonement*; and between the *Vernal and Autumnal Equinox*. of years again, in the Temple Courts.

All its little Sections, are 669, as *Hours To the Ev. Sac.* of the 28^h, or 4th 7th day: the last of the month of *weeks*. as years, from *Enochs Translation*, To the *Flood*; 669.

All its verses, 5945: As years, to the Preparation, To the Great Sabbath of 7000 years. In which also, the *Suns Apogeeum*, cometh about, To the same point, it had, at first.

Shall we come to the Numbers in the Heb. *Alphabet*? when God did first write the Law, as it is in *Exodus*, he left out, *Teth*, the first letter of their Only word for *Good*: As hinting, that He gave them *Laws*, at first, *Not Good*: as in *Ezekiel*.

Afterwards he repeated it (as in *Deut*) with *Teth* added: and a special *Emphasis*, upon the word of *Good*. That it may be *Good*, or well, with Thee, and Thy Children, &c.

And the 9 first Letters, of that *Alphabet* (wch end in *Teth*) are Units; and do make 45: as years, from the Law, To the Ark, at *Shilob*: or *Caleb* at *Hebron*, *Jos. 14*.

The 9 next letters, are *Decimals*: and make 450. as years, from the Law, To the Ark at *Zion*: and the first *New Jerusalem*; when *David* came from *Hebron*: Or from *Calebs* being there (or the Ark at *Shilob*) To the Temple finished

The 4 last, are *Centenaries*; making K. R. S. T (or *Christ*) and 1000. As years, from the Temple finished, To *Christ*. who was, from the latter end of *Moses*, 1460 years, (As in the Great *Ægyptian Soth*, or *Julian Cycle*, before:) But from *Ægypt*, and the Law, He was just 1495 years: as the Number of the *Hebr Alphabet*, by which God wrot the Law, at *Horeb*. where *Moses* was, about 1495 years after *Enoch*: and 1495 years before our Saviour.

The final letters (often in the *Mazoreth*) do make 3500. As years, of the World, To *Nebemiabs New Jerusalem*: or his meeting with *Ezras* Great Counsel or first *Mazoreth*. Or from *Seth*, To *Alexanders* being at the Temple, (or *Babylon Taken* by Him, or *Nicanor*, and his Greek Era, in the *Mach*:) or from *Enos*, To the Contest of the Great *Antiochus* with *Ægypt*, *Dan. 11*. Or from *Kainan* to *Hircanus*, who began the Kingdom in the *Machabes*. Or from *Mabalacl*, to *Pompeys sack of Jerusalem*. Or from *Jared*, to our Saviour. Or from *Sem*, to the Christians at *Jerusalem*. And from the Birth of *Jacob*, to the very days in which we live. And the *Jews* (as *Esdras*) make *Jacob*, the beginning of a new World.

And those Last Letters, which are only *Final*, may lead us, to the very last Days, of the Last Times, as Paul to Tim.

And that God intended somewhat of Times also, by those Letters which himself used, may be probable, from very many words, in Scripture.

As the Word, for a year, doth make 355, as Days in a *Lunar* year: and with their usual Article, 360, as Days of their *Solar* year: and so its Common *Plural* in *Construction*, *Shene*, 360. for, it hath 2 *Plurals*: as *Misculine*, for *Solar*; and *Feminine*, for *Lunar* years. And as the Full Moon came, in as many Hours, as the year had days, so, the Word for *Moons* and *Months*, is in number 362, if its *M final*, be but 40. But if 600, it is then, as many, as the Scripture owneth for *Many Days*. As *Jos.* 23. and *1 King.* 18. 1. Where yet, it was, but about 3 years, which is the Lowest Number, they use, in their *Plurals*: who have a *Duall* for 2. Which might be pressed, on them for 3 persons, in the plural *Elohim*: As all *Grammers*, have 3 persons, in their *Verbs*: and *Theirs*, hath All its words in 3 *Classes*; As the 3 Sons of *Noah*; filling all the World.

And the number of *Noah*, is 58, as They say, he lived years with *Abraham* in number 243, or 248. as Hours into the Evening, After the *Lambs* set apart: as *Abrahams* Family. As years from *Abraham*, To the Bondage in *Agypt*. But if *M final*, be Here 600, Then *Abrahams* Name, hath as many, as the years, between the 2 *Arks*; of *Moses*, and *Noah*: whose Ark, is *Tebeth* (802.) And much akin to the *Month*, in which *Ester*, was taken, into the Royal House: which was the 10th. as *Noahs* Ark rested; and the Mountain Tops appeared; in the 10th of *Tebeth*.

Ishmael is 451. but one more then the numbers in their *Decimal Letters*. As years from *Ishmael* to *Canaan*. *Isaac*

and *Jacob* make 390. As from the Flood to *Isaacks* Birth, and the Burning of *Sodom*: As *Jerusalem* was Burnt, 390 years after *Jeroboams* Flood. *Isaac* lived 180 years: and the number of his Son *Jacob*, is 182.

365 years from the Flood, or *Arphaxads* Birth, brought *Abraham* to *Scchem*: in *Heb Sechem*: 365. And *Melchisedecks* *Salem*, 370. As years, from the Flood: or from *Jacob* there, To the Ark at *Salem*: or *Shiloh*. 335. As it stayed there, about 335 years. As from *Abraham*, to the Ark, in *Moses* time.

Which was 345, from the Birth of *Jacob*: As the number of *Moses*, is 345. And his Birth 345, from *Abrahams* Call, or coming to *Canaan*: and *Agypt*: whence they came out by *Moses*, to *Jericho*: in 345 years: As the Sons of *Jericho*, (in *Nebem* and *Ezra*) just 345.

430 years brought them from *Ramases*: whose number is 430. And *Etham* 441. And *Succoth* 480. And *Matham* 481. As we saw it before, at 480 Hours: and 480 years, from *Abraham* to *Moses*: or from the Promise, to the Ark at *Shiloh*: or from *Agypt* to the Temple.

From the Red Sea to *Sur*, (or *Sure*) 506. As the 3d Hour of the 22d day, when they came thither: and 506 years after *Abrahams* Birth. who was 75, at his coming to *Canaan*: and 430 more, are 505. So that, this year, was 506.

And they crossed *Jordan*, at 234 Hours of the year (the noon of the 10th day) and 234 years after *Jacob*: and the number of *Jericho* (To which they then crossed *Jordan*) is 234. So signall a number, that it may be Rule, or *Regle* (in *Heb* 233.) to all the Rest.

335 at *Shiloh* (as its number) brought up *Saul*: 337. And the Ark was taken at *Elies* Death: and *Samuel* succeeded (from the Sons of *Corah*, the sweet Singers of *Israel*;) and his Name is 377. As years from *Egypt*, to His Call:

or from the Ark at *Shileb* (where the Lord did Call him) To his Great Victory at *Ebenezer*: After the Ark Restored.

Of the Judges Times, we speak Else where; and of *Dauids Noddings*, and his Tears, in the *Noad of God*; as himself alludes. He was the 14th from *Abraham*: and the 24th from *Noah*. So his Name is 14, and 24. As diversly written, in Heb.

Solomons Temple, was Finished about 1000 years, before our Saviour Born: or at most 1005. As His Songs, or Canticles, 1005; and his *Parables* 3000: As *Dark sayings of Old*, or Times Past. As years from Creation (if *Abraham* were born at *Therabs* 130.) He Dyed, before the first Captivity, To *Bab.* 375. As his Name is 375.

He Prayed, *God would Turn their Captivity*; If They Turned and Prayed: As he might Take *Levit.* 26, 40. which we translate with *If*, not in the Text. And God Turned *Solomons* word, and made an Absolute Promise; *I will bring them back: for, I am Gracious*: in Heb 1288. and 1335. As in *Daniel*; who took the promise as Absolute: and so confessed, that They had not so much as *Prayed*, that they might be Turned. And so doth *Nebemiah* cite it as Absolute: although we There also put a little *If*, not in the Text. And the word used For the *Princes*, in *Ester*, and for *Daniels Partners*, *Hipartimim*, is just 1335. As God Turned *Solomons* word: in 2 *Cron.* 6.25. and *Jer.* 12. 15. and *Zech.* 10. 6.

Where his saying, *He will save the House of Joseph*; may Hint, Those Numbers, do begin, from *Joseph*: As we found them Come from Thence, To *Nebemiah*.

And the word used for Finishing the first Temple, is 1336. As years, from the Flood (if *Abraham* were at *Terabs* 130) and so, for *Nebemiahs*

New Jerusalem, Nebem. 6. 15. As from *Josephs Bonds To Nebemiah*; and from *Egypt*, and the Golden Calf, To the Great Dedication, in the *Machabes*; or Times of *Antiochus*; The Type of Antichrist; and His 1260 Days.

We saw, How it came, from 120, which is the very Number of *Moed*, in Heb; the word, used by *Daniel*, for a Time and Times: or *Moed and Moadim*. Gods Moods and Tenses. As we saw before, in his Day of 120 years, of Repentance, To the old World. As some make the Equinox, to Change a Day in 120 years.

And to glance, at the Hebrew Tenses, or Grammer Times. The Formatives of their first *Prater*, make 2167: As years to *Jacob* (the New World) if *Abraham* were born at his Fathers 130.

Jacob was 75, at his Going, To *Haran*; As *Abraham* 75, at His Coming from it. And the Letters added To *Kall*, in *Hipbill*, make 75. As in *Hophal* and *Niphal* 45 and 450 (As the Units and Decimals, in their Alphabets) and in *Hishpaet* 3645. As, from Creation, To *Nebemiahs New Jerusalem*. If it were, As *Scaliger* puts it, in *Artax. Mem.* Or To *Babylon Taken*, by *Alexander*, or *Selencus*; and the Greek Era, in the *Machabes*. Or from *Abrahams Birth*, To the year of Christ 1645.

The Formatives of their first Present, *Benoni*, do make 1451. As the Decimals and Centenaries of their Alphabet. Or years, from the latter end of *Enoch*, To the Law. Or Thence, to *Augustus* and *Herod*. Or from the Ark at *Shiloh*; To our Saviour.

The Letters of their Greatest Future Legal, or Imperative, may make 1691 (a signal Number, from Christ;) and their Future Evangelical, or Promissory, From 1245 in *Kall*, and 1400 in *Niphal* (which make 2645; As in *Pyel*;) To above 3400; as in *Hishpaet*.

From their Bonds in Egypt, Till about These very Times, or 1670.

And to Come to *Shekles* and *Talents*: *Cubits* and *Furlongs*. *Shekle* in Heb, is 430: and as *Abraham* was told, *His Seed must serve 400 years*; He paid 400 *Shekles*, for his Burying place at *Hebron*, much about 400 years before *Caleb* got it: 400 years before *David*, at the same *Hebron*, with its *Double Cave*, or *Machpela*.

And tho, our Saviour taxed some, that *Painted Sepulchers*, or were such, yet it may be hoped, that Ere long, He also may come (as *Nehemiah* did) to visit his *Fathers Sepulchers*; and Tombs of his *Fathers Image* also. Who promiseth to make His *Tredding Glorious*; and that *Earth*, shall not only be *Ereits* (*I will accept it*, as himself alludes, *Ezech. 20. 40.*) but *Beulah*, or *Hephzibah*, *My Darling in ber*; As the *Queens Name*, in *Hezechiabs* time.

The *Holy Oyle*, in *Exodus*, of *Myrrh* and *Cassia* 1000; *Calamus* and *Cynanon*, 500: As about 1500 years Before *Christ*: the *Spirit* of That pretious *Oyntment*: As in the *Psalms*, and *Canticles*, and *Gospels*.

The *Gold* about the *Tabernacle*, was 730 *Shekles* (As years from *Eber*) above 29 *Talents*: As the *Lunar Month* is divers *Hours*, above 29 *Days*. And the *Arabians* (Who knew the *Mon*, and gave it, in their *Ensignes*) have a *Cycle* of 29, or 30 years; which may be more *Considered*.

The *Silver*, 100 *Talents* (As the *Tab. Court*, and length of the *Temples Walls*, was 100 *Cubits*:) and the *Brass* 700; which together, make 800: As the *Tab* was 800 years, from *Noahs Ark*, or *Tebeih*, 802. If *Abraham* were at *Terahs* 70.

The *Silver Shekles* 1775. As years from *Enochs Birth*, To the *Taber-*

nacle. Or from *Noahs Birth*, To *Samuel*, and the *Ark Taken by the Philistins*.

Or from the *Flood*, To the 2d *Temple*. Or from *Ebers Birth*, To *Ezra*, or *Nehemiah*. Or from *Abraham* To *Antiochus* the Great. Or from the the *Promise*, To the *Dedication*. Or from *Jacobs Death*, To *Pompeys Taking Jerusalem*. Or from *Ihmaels Death*, before *Ebers*, and *Jacobs Ladder*, To our Saviour. Or from His First Dwelling in our *Tabernacle*, To his *Latter Coming*, to the Great *Feast of Tabernacles* now *Coming*. And their *Proverb* is, *They know not Joy, that have not seen the Joy of Waters, in the Tabernacles*. Which themselves also make an *Emblem*, of the *Latter, Greater Showers of the Spirit*, in *Moses song*, and *Solomons Prayer*: with *Esay 55*, and other *Scriptures*. As the last of *Zech. For Waters*, on All, that Come, To the *Feast of Tabernacles*. And All *Nations*, are invited, To it. And the *Jews* will *Entertain Strangers*, at that *Feast*, in their *Booths*, at This *Day*; As *Hebrews 13*. And our Saviour, seemeth to allude To their *Customes*, and *Singing Esay 12*. As they *Drew Waters, with Joy, from the Wells of Siloah*.

And as He, Then appeared (after long *Hiding himself*) and came To the *Feast of Tabernacles*: so it may be *Probable*, He told his *Disciples*, that His 2d *Coming*, should *Fullfil That Last and Greatest Feast of Tabernacles*. As his *Death*, fullfilled the *Passover*: and His *Rising*, The *First Fruit Omer*, or *Barley Sheaf*. And the *First Fruits of Wheat*, at the *First Fruits of the Spirit*, in *Acts the 2d*. So his next *Coming*, in *Glory*, should be, As to the Great *Day of Tabernacles*. For, when *Peter* saw him in his *Glory*, on the *Holy Mount*, He cried, *Let us make Tabernacles*. As if That, were only, proper, for the *Joy of Tabernacles*.

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And the Revel. sings, *Now is the Tabernacle, of God, with men. And He shall wipe away all Tears. And Then, He that sat on the Throne, said, Behold! I make All New!* And he said, *Write: For, These words, are true, and Faithfull. Adding also, It is Finished. And to Him that is at birth, I will give of the Fountain of Living Waters.* As alluding both to *Beer-lahavoi*: and to what, he said, and They did, at the Tabernacles, in *John 7*; And at his last Thirst, on the Cross: when, Drinking *Vinegar*, he Cryed, *It is Finished.*

The Psalmist saith; His People shall be a Free, and *Willing People*, (as *Aminadab*) in the Day of His Power: By the Beauties of Holiness. And He shall drink, and lift up his head, &c.

And *Aminadab* offered 10, of Gold, and 70 Silver (As 10 Days to *Tyall*, and 70 closing *Pentecost*, which they make, as other Great Feasts, of 7 days) and 130, as Days from *Pentecost*, To *Tabernacles*. Each Princes Shekles were 210: As they reckoned years of *Israel* in *Egypt*. All their Gold was 120, as years of *Moses* Life: And All their Silver Shekles, were (as the Brafs about the Tabernacle) 2400. For their 24 Courses; and 24 Hours of the Day; or 2400 days, and years, To the Great Re-lease. As from *Abel*, or *Seth*, to the Tabernacle. Or from the Temple, repaired by *Joash*, and cleansed by *Hezekiah*, To These Days.

The Redemption Shekles (For the First Born) were 1365: but 30 more then *Daniels* Number of 1335. As his 1270, is 30 more then 1260, in the Revelation: written, about 30 years, After the *Roman Sack*.

1260 years before Christ, was the Famous Time of *Gideon*: and His *Ephod* (Or First Idols of *Israel*) of 1700 Shekels (of earings) As it was 1700 years After *Enoch*. And *Gideons* 300

Men, might note 300 years, from the Death of *Josephs* Brethren: and the Birth of *Moses*, in *Egypt*.

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David had 600 Men to follow him; but recoverd his Wives, and others of *Ziglag*, by 400: As it was 400 years, from entering into *Canaan*. And the Temple Pillers had 400 *Pomegranats*: with so many *Granes*, perhaps, as Hours

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And Though, 600 was a Common Number, (As 600 *Danits* Sacking *Lachish*: and the Guard of *Saul*, Or *David* was 600: As the Reliques of *Benjamin*: *Cum Sexcentis aliis*, in a Proverb:) yet It might hint out Times also. As from *Abel*, to *Enoch*: From *Jared* to *Noah*: From *Noah*, to the Flood: From the Flood, to *Jacobs* Death: From *Jacob*, to *David*: and thence, almost 600, To the 2d Temple Finished. Which stood 600 years. As it had 600 Pillers, in *J. sephus*: and the First Temple, Targets of 600.

David had 600 Men to follow him; but recoverd his Wives, and others of *Ziglag*, by 400: As it was 400 years, from entering into *Canaan*. And the Temple Pillers had 400 *Pomegranats*: with so many *Granes*, perhaps, as Hours

in a Year. For, the Poets *Proserpina*, did last 7 *Granes*, as the Moon was 7 Hours below the *Horizon*. And the *Pomgraust* is the Badg of *Canaan*, in the Hand of *Jupiter Cossius*. They are *Rimmons* in Heb. as the 400 *Benjamites*, at *Rimmon*. And *Solomons Rimmons*, in the *Canticles*, and on his *Pillars*, may denote years from *Boaz*, or *Jachin*, in the 24 *Courses* of the 24th of *Cron*. to another *Jachin*, with *Eliashil*: As the First was, whose Names do signifie, *God will bring Back, and build up, and Establish*.

And Those *Pillars* stood 400 years, As the *Square* of his *Altar*, was 400 *Cubits*. And so, some reckon, his *Walks* about the *Temple Courts*: a *Furlong*: or 400 *Cubits*.

And to come to the Bible *Cubits*.

Noahs Ark, was 300 *Cubits* long, and 50 broad. And *Noah* lived 300 and 50, from the *Flood*. As also 300 and 50, to *Abraham*, at *Terahs* 130. But *Cubits* are for days: of 24 *Digits*, in 2 *Spans*, with *Jews* and Others. As the Great *Egyptian King*, had his *Sepulcher*, Circled with a *Ring*, of 365 *Cubits*: as Days in a year.

And as the month had 30 days, and then the Moon is Hid, (as the First Light was hid in 30 Hours:) So the *Ark*, had 30 *Cubits* Height. And so, 300 *Cubits* Long, may be 300 months; which by 50, Broad, do make 1250 years; of 30 days to a month. Or if All, had not full 30 days; they may be 1260. Or, if we must allow another *Cubit*, closing up the *Ark* at Top, as some reckon it; they may come up to 1290: or 1335. And so, the *Cubits* of the *Ark*, may represent the years, it should be Driven, by the *Flood*, out of the *Dragons mouth*: and be filled, with *Beasts*, rather than men; and be Trodden, by them.

And if *Abraham* was born at *Terahs* 70; then 1250, or 1260 years, of the

1st *Ark*, brought up the 2^d, to *Zion*: and 1290 the *Temple*. But if *Abraham* was born at 130, then the *Temple* was, 1335, from the *Flood*: which was 350 years before *Terahs* 130. And 350, with 75, & 430, and 480, do make up just 1335.

As from *Jacobs Flight*, or Service, Till *Nehemiahs New Jerusale*: or from the *Golden Calf*, or *Image of the Beast* (in the *Psalms*) To the Great *Dedication*, in the *Michabes*. And the Sons of Both *Elams*, in *Ezra* and *Nehemiah*, were 1254. but 6 less then 1260: or 6 more then the Hours of 52 Days, of *Nehemiahs New Jerusale*. As years from *Israel*, in *Egypt*.

And whether, *Abrahams Birth*, was at 70, or 130; yet it may be just 2000 years before our Saviour. As 2000 *Cubits* in the *Levites City Suburbs*: and 2000 *Cubits* from the *Camp* to the *Ark*: and 2000 *Cubits* in their *Sabbath Days Journey*. As their *Comments* on *Ruth* and *Joshua*.

And *Cubits* might come to represent years: As days, are years, in the *Prophets*: and the word for days, is also for years: and so, may *Cubits* also. Though the *Ark* had Bulk enough, to shew them in their proper use.

The *Tabernacles Length* (as the *Arks Height*) 30: by 10 in breadth 300, (as the *Arks Length*) and by 10 in Height, 3000. that is 2000 (as the *Levites Cities, Arks Distance, and Sabbaths Journey*) in the 1st Holy place: and 1000, in the *Oracle*. Parted by a *Vaile* of 10, by 10, or 100; As the First 100 years of *Christs Body*, Rent (as the *Vaile* at his *Passion*) in the 1st *Tearing* of *Christians*, and *Jews* also; From the *City Sacked*, To the *Revelation*: or the *Vaile Removed*, and *Ark appearing*, as *Revel. 11. 19*.

1000 *Cubits* in the *Oracle*, may hint the 1000 years of *Christ*, in *Rev. 20*. As there were 1000 years, between the *Temple* and his *Birth*. Or from the *Rev.*

Rev. Time, unto the Christians taking Jerusalem: As a Type of the New Jerusalem.

The Tabernacles Court (as Eze-kiel's) 100: being added, to the former 3000; They make 3100. as years from Abraham's Birth, to the Christians Taking Jerusalem: or from this Tabernacle at Shiloh, To the Times in which we live. And the Cubits of the Court before the Tabernacle, as the years to Shiloh, 45. 100, by 50 broad, are 5000: As the Greatest Church in the Acts, and 5000 fed at once by Christ (as the Tabernacles Court, by 100 and 50.) As 5000 years from Adam or Abel, To the Christians at Jerusalem. Or from Enoch To These Present Times.

Each side, 100 by 5 (in height) 500. As, Each Side, of the Temple Court. and so, we may part, the 2000 years, from Abraham to Christ, by 500, To the Tabernacle: and 500 more, To the First Temple finished: with All its Courts (as 1 King 7. Where also, the House of Lebanon is, As this Tabernacle 30, 50, 100) & 500, To the 2d Temple: and 500 more, to our Saviour.

The Inward Curtains of 28 Cubits, as the month of Weeks: but the outward 30 (As the Ark, Tabernacle, and Temple.) As their months of 30 days. And so they say, Moses left his first Song, in 30 lines; his 2d in 70.

These may shew, How long the Church should be, in Veils: or Skins of Beasts: To hold it in; and Press it down: As the Ark before.

10 Inward Curtains, by 28, 280: and by 4 in breadth, 1120. and As; they may be years After Christ, To the Christians Reigning in Jerusalem: So they may be years Before: and perhaps, During the First Monarchy. For the 2d and 3d, are Here, in their proper Skins; of Rams, and Goats (as in Daniel) and the Romans, in the Badger. Or in Heb. Tax:

Tachs, or Tabash. Of the Same Name, with one, from the Concubine Reuma, Ruma, Roma, Gen. 22. 24.

And from Enoch To Jacob, were as many years, as Cubits, in the Inward Curtains: 1120. And from Jacobs Birth (or Abrahams Death) To the Tabernacle, were as many years, as Cubits, in its Outer Curtains: 330. (that is 11 by 30.) As there were also 330 years, from the Tabernacle, to Sampson: Or from the Ark at Shiloh, To its Taking by the Philistins, And 330 Hours of the year, come just to Noon of the Pasover: and 330 days, from Pasover, to Purim.

The 50 Tacks and Loops of the Curtains, may hint the 50 days, and Nights between the Pasover and Pentecost: as 50 Weeks, in the Lunar years: or 50 years, before the Solemn Meetings at Shiloh, or Sechem: where they were All Tack together.

330, by 4 (in breadth) do make 1320. And so many days, do make 44 months. and beginning at Nisan, they end, at the 9th month (of the 4th year) which had the Great Feast of Dedication for the Temple freed, from the Rams, or Goats hair, of Antiochus.

Or beginning in Tizri (as in Civils) They bring up All the 3 years Tithes; and Offerings; with the First Fruits, and First born; and both Solemn Confessions, and Doxologies (of Deut. 26.) At the Pentecost of the 4th year: Which was 1320 days, After the Pasover (of the 4th year, before it:) As 1335 days After the Feast of Trumpets, or the Trumpet of Release. As 1335 Hours, After the first Hour of the day of Travail. And so many years, come from the Tabernacle Reared, To the Great Dedication, in the Machabees; & Death of Antiochus, or Nicanor: As we may find, at the Temple Gate Nicanor.

If the 3 Outer Coverings, are equall (of 330 by 4, in each) They make

3960 Cubits (40 short of Ezechiels 4000: As the 40 years After Christ to the City Sacked.) And to our Saviours First Acting in the Temple, there are just 3960 years of the World in Scaliger, and Those that follow him.

And from the Flood, so many years, come out about 1666, now coming: and so do the 2 Utter Coverings, from Jeroboams Flood: As a Type of that, to Fill the Breadth of Thy Land, O Emanuel: which come out at 1666.

The Badgers Skins, as uppermost, may be Largest, And 1335 (as in Daniel.) But 1320, come from Christs Being in the Temple, or the Temples End; To the Templers End, in one day: and the Popes Flying to Avignon: At the shaking Times of Ottoman: and the Imperial States Protesting against the Popes Right, in Electing Emperours. And from the Great Apostacy, in Julians days, They come to the Times, in which we live.

But we come to the Temple Measures. And if Josephus rightly place the 2 Walls, on the first Pillars (called Solomons Walks or Porches, in our Saviours Time:) They were 500 Cubits; every side: As the Sept. & Vulgar Lat. read Ezech. 42. & not 500 Kanes, as others.

So that All the Sides of the Square, did make 2000. As the Levites Suburbs; & the Distance of the Ark; and the Sabbath days Journey: and the Square Cubits, in the Tabernacle; before the Oracle: And the years, from Abraham, to our Saviour, 2000.

We shall begin, As They Entred (with the Sun, from East to West) and so from Haran, at first; and from Mosb, Over Jordan: and from Babylon, and Persia: With its Royall Shushan; on the first Eastern Gate, of the 2d Temple, called Shushan.

80 Cubits, to the Rising, of the

Womens Court. As 80 days, before the Woman came Thither, of a Woman Child. As Zion of her Daughter in Mic. 4. The Man-child was not Born, till her Last Throwes: as themselves expresse, on Es. 66.

As 80 Hours, of Creation, before the Moon, and Sun did meet: For, they were not seen, till the 4th Morning.

And 80 years, From Shushan, and Cyrus, to Ezra: Seperating the strange Women: and making This Womens Court called Ezra: from Ezra, Help, and so, they Blessed (as the Ps. taught them) when the Women, or the Mourners took the Left hand Walk: as others did the Right. The Lord Bless thee out of Zion: and send thee Help; Out of his Holy Place: though thou may not come in it; But only look towards it; As Jonah did; when he was cast out: of His Holy Place, or Presence.

The 80th year from Cyrus, Taking Babylon (As he is called K. of Babylon, in Ezra 5. And Thence he gave the Temple Vessels:) fallerh within the 80th Olymp: or the 8th of Artaxerxes Long: and just 490 years before the Last of Olymp 2024. Agreed for our Saviours Passion: by the Great Earth-quake, and the strange Eclips, in Phlegon, and many others.

The 13 First Cubits, in the Gate-house (as Ezech. 40. 11.) may represent, the First Light, coming up, at 13 Hours of Creation: and the 13 Days, of their year, before the Passover: and the first 13 weeks, in the year, between the Solstice, and the Tropick: As the 13 months of the year: and the 13 years between the Temple Founded, and Finished: or at least Revived, in the 2d of Darius: in the 65 Olympiad.

And the 65 Cubits, before the Holy Courts: As 65 Hours, to the Noon of the 3d Day: and the 65 Days, in the Jewish year (as before) and 65 years between the 2d of Darius, in the 65 Olympiad

Olympiad; and the 7th or 8th of *Ariax*: When *Ezra* came up, at *Olympiad* 80: and 80 years After *Zerubbabel*; from about 80 Degrees of *Longitude*, To *Jerusalem*, at 65. As the first Fruits of *Emanuel*, in *Ezra* 7, were 65 years before *Jerusalem* was freed from Those 2 Kingdoms: and our *Emanuel*, 65 years before the Christian Persecutions, and the Roman Times: Shadowed in the *Cuthites*, contending with *Nebemiab*. Who came after *Ezra*, full 11 years: and so, there were 11 Cubits in the first *Verge*, of the Holy Courts, they called *Hell* (Between The Hill, and the *Help*: As *Heaven* After *Hell*;) with its *Staires*, and *Latices*. As the *Canticles* allude: in the Gentiles, or Unclean: Under the *Staires*, and behind the *Latices*.

Then came the *Womens Court* (and *Ezra's* Great Work was To *Seperate* the *Women*: As their Ruine came by *Women*: *Ezra* 3d and 32d, with *Ezra* and *Nebemiab*;) just 135 Cubits Long, and in the *Talmud*, Square.

As 135 Hours, of Creation, before Any Woman: Or To the First Morning of *Adam*: and From Tying up the *Lambs*, to Heaving up the First *Omer*; were 135 Hours. As 135 Days, between the *Pentecost* and *Palms*, or Great *Hazzanah*, Closing the *Tabernacles*. And 135 years, To the Great *Era*, of the *Greeks*, and *Jews* Great Friend, *Nicanor*. And 135 more, to *Antiochus*: and their Great Enemy, *Nicanor*. As the Gate *Nicanor*, At this *Womens Court* 135 Cubits from *Hell*: and the Death of *Nicanor* (on the 13th of *Adar*) 135 Days After the Day of Solemn Covenant (both of *Men* and *Women*) in This *Womens Court*; At the close of the *Tabernacles*, *Nebemiab* 8, and 9. As 135 years, before, from the First Temple Founded, to *Joash*, who Repaired it.

From the Gate of *Nicanor*; The

Inward Court of *Israel* and the Priests: In length 187 Cubits (that is, 135, and 52, for *Nebemiab's* Days: As Weeks in a year:) and 187 Hours, came to the Evening Sacrifice of the 8th Day, For Circumcision and the Christian Sabbath: And 187 Days, To the Great Atonement: As *Autumnal Equinox*, 187 Days, After the *Vernal*: And the Great Feast in *Ester*, was 187 days. And the *Pentateuch*, 187 Chapters.

And 187 years, From the 2d Temple Begun, or Finished, To *Alexanders* Reign; or Coming To it: Or Taking *Babylon*, and Dying at it; much about 11 years before the First *Nicanor*. As there were 11 Cubits, From the Gentiles Court, To That of *Nicanor*: and 11 more, from the Gate of *Nicanor*, To the *Levits Railes*, and *Ducans* (parting *Israel* and the Priests:) As Twice 11 Before the Altar; Twice 11, to the *Perch*.

And from *Alexanders* Death, to the Death of the Great *Antiochus*, 135 years; and Then, to the Birth of *Christ*, 187. As, from *Epiphanes*, To the *Baptism*: Or, From *Nicanors* Death, To the Death of *Christ*. which was, from *Alexanders* Death, or Taking *Babylon*, As many years, As there be; Or they Reckoned; Days in a year.

And Thus, the 500 Cubits, from the Eastern Gate, to the Western, might denote, So many years, From the First Temple Founded, To the 2d: and From the 2d, to the 3d, by *Herod*. Or at least, To the Times of *Herod* and *Copinius* (a Great Roman Governour in *Judea*: Friend to *Herod*;) in the Western Gate of *Copinius*; As *Mark Antony*, in the Tower of *Antonia*.

And we cannot doubt the Time of *Nicanors* Death; or of *Antiochus*, in the *Machabes*: which tell us, *Judas* heard the Romans had beaten *Antiochus*, and *Philip*, and *Perseus* (the Last King of *Macedon*;) which is clear enough,

H from

from a Great *Eclips*, about the Last Battle, in so many. That tell us also, that Afterwards, *Popilius* went From *Emilius*, To *Antiochus* : Who had not else, been so Easily Charmed, in a Circle, with a Riding Rod. In That Rage (as *Daniel* foretold) he leaveth *Egypt*, and prophane the City; and the Temple, in the year 145 : and dyeth After *Judas* Cleaned it, in 148. And *Nicanor* followed, in 151, or 2300 days (As *Antiochus* dyed, 1290 Days :) After the City Profaned : At *Olymp*. 153. Soon after the Last Battle with *Perseus*. And *Nicanor* was Slain, in the 7th year After : or about *Olympiad* 155 : and 188 years more, come to *Olympiad* 202 : and we all agree, that Christ Dyed, Before the 203d *Olympiad*.

And before the year of Christ 1100 the Christians took *Antioch* : Which might mind them of *Antiochus* : and Him, that made the Jews Free Denezons of *Antioch* (as they were; when the Christians First in *Antioch* : as *Josephus* :) and soon After *Antioch*, They Took *Jerusalem*, 1260 years after *Antiochus* : As a Type of the New *Jerusalem*, 1260 years After *Antichrist* : Shadowed by *Antiochus*.

In 30 more, or 1290, From *Antiochus*, They had Gotten *Tyre* also, and *Cæsarea* : and at length, *Alcalon* and *Gaza*. So that in 45 years, the Christians, were Lords of *Canaan* (As the Jews in 45, After *Egypt*. As *Daniels* 45, between 1290, and 1335.) Till *Almerich* joyned with the *Turks* : and against his Faith, Invaded *Egypt*; and at length his Posterity, lost the Kingdom, To *Saladine*, of *Egypt*. And although there were more, Titular Kings, of *Jerusalem*; yet they did Little. One being a Leper, and another Depozed, for Laziness : And the War diverted Thence, Against the *Albigenses*. And *Jerusalem* was Sackt again, about 135 years After the Christians had it. And again, After the Si-

cilian Vespers; and before the First Roman Jubilee; the Rise of *Ottoman*, 1300.

The Porch, and House, and Oracle, were 70 Cubits : As the Dedication, 70 Days; from the First of *Tabernacles*; and the 3d Days *Minba*, was as 70 Hours.

And to Measure All the Bible Times by 70 years.

The 7th Man *Enoch*, was Translated, 7 years After, 7 times 70 Doubled : at 987. *Abrahams* Birth, or *Terahs* 70, was not Twice 7 lesse, then 28 (as *Enoch* 14) 70. And The Promise to *Abraham*, 7 lesse then 29 times 70.

David was *Jesses* 7th Son, and from *Abraham* 14 : & His 70 years, was just the 14th 70, from *Abrahams* Birth (75. 430. 475 : in all, 980.) And from *Davids* Death, To the Captivity, 6 times 70 : and 70 more, To Their Return.

From the City Sackt, To *Ezra*, Twice 70 : and 7 times 70 more (or *Daniels Week*) To our Saviours Death. And so, there was, between the 2d of *Darius Nothus* (where some place the 2d Temple) To the City Sackt, by *Titus* : in the 70th year of Christ.

And as we saw All Changes, by 3, in 6, or 9, in the *Watches* : So is 1260 found, to be 3 times 6 (or twice 9) times 70, the Great Age in the *Pf*. that saith, *The Days of our years*, are 70 years; As if, Every year were 70.

The 70 Cubits of the Temple Floor, were Higher, then the First Gate *Shushan*, by 22 Cubits : and 22 times 70 years, are but 45 more, then Christs Birth, was after the *Tabernacle* Reared : 45 years, before it came to *Shiloh*.

The Altar, 22 Cubits from the Porch : and from the Gate of *Nicanor* also, 22. As 22 Letters, and 22 Hours, at the Dayly *Minba* : 22 Days of the 1st and 7th month; for Dismissing, and Blessing the People.

Solomons Altar, 20 Cubits square : or
400

400 by 10, in height, 4000: As the Cubits of *Ezechiels Waters*, are 4000. As 4000 years of the World, to Christ, or, the Great *Pentecost*, in *Act. 2d*. As the First Fruits of the Spirit. Or, from *Noahs Ark*, To these Times: and a few years farther.

The Porch 10: and 120 (as before) 1200. As the Hours between the *Passover and Pentecost*. And so the Temple 60 long, by 20 Broad, 1200: But the 2d Temple 60 by 60, 3600. As the years from the *Promise*; Till 1670, or 1675.

The Holy Courts in length, 333 Cubits. As Hours to the *Passover*, and Days of *Hamans Lots*, To *Purim*: and years from the *Ark at Zion*, To the Sack of *Samaria*: Or Seige of *Jerusalem*, by *Sennacherib*: Or from the 1st Temple: to *Munasses* carryed Captive: Or from *Solomon*, to *Josiah*: and 333 more, to *Alexanders* coming to the Temple, much about 333, before our Saviour.

To these Holy Courts, They did go up, by Steps of 7 Cubits (in *Ezek.* and *Josephus*) from the Court of the *Gemils*: who were to Tread these Holy Courts, 333 by 7: or 666 by 3 and an half, or 2331 years.

And *Daniels Vision* of 2300, was 31 years after the *Chaldean Sack*, in the 19th of *Nebuchadnezzar*. Who reigned 43, or 44: and *Evilmerodack* 2, (as *Beza*, in *Josephus*;) and *Daniel* had his Vision, in the 3d of *Belshazzar*: Son to *Nebuchadnezzar*, (or at least, his Nephew:) and Born, before the Captivity: As in *Baruchs Epistles*. Where, are also, divers parts of *Daniels Prayer*.

And the 5 Steps, up, to the Womens Court of 135, do make 675, the very years, from *Daniels Captivity*, to the City Sack by *Titus*: 666 from the *Chaldean Sack*: which held them but 60 years. As the 60 Cubits, of the Golden Image in *Daniel*.

And 60 by 6 (in Breadth) is 360: As Days in a year, or years from Their Return, to *Antisebus*. And this Image is Father to that of 666. As the Talents of Gold, to *Solomon*: and Sons, to *Adonikam*, in *Ezra*, 666.

15 Steps (for the 15 *Psalms of Degrees*) do make the Inward Court of 187, to be 2705. (As years from the 1st Temple, to These Times:) and the Outer Court of 135, at the Gate of *Nicanor*, 2025. And 2025 years, do come from *Nicanor* (There with *Alexander*,) Till 1695: which may be very Signall, For the Little Horn, from *Alex.* also.

For, if That, or the 2d *Woe*, be the House of *Ottoman* (with *Horses Spitting Fire*, or *Gunpowder*;) Their *Hour-glass* may be Out, at 1695, or sooner: being a Year, and a Month, and a Day, and an Hour, from 1300: the Rise of *Ottoman*, and first *Roman Jubilee* of *Benedict* the 8th. Who did as much, for *Temporalls*; As *Benedict* the 3d, for *Spirituals*: about the Time of *Mahomet*: 666 before *Ottoman*.

And *Purim* (in the 7th Month from *Doomesday*: As 7 years of Release: 333 Days from the *Passover*;) became the Feast, for the Death of *Nicanor*: After *Antiochus*. As Types of These, and others, Ending all, at 7 times 333: or 3 times 666 and an Half: From *Daniels Captivity*.

Kainan was 666, before *Enochs Translition*; or twice 666 before the Flood: As *Enoch* was Before *Abraham* or *Methusela* before the *Promise*, twice 666. As *Kainans* Son, about 666 before *Noah*. And *Noah*, 666 before *Eber*: and *Eber*, 666 before the Great *Cecrops*, or the Time of *Mses*. As the Flood about 666, before the Death of *Joseph*, and Bondage in *Egypt*. And *Abrahams* Death, about half 666, before the *Tabernacle Reared*.

And from *Egypt*, 666 years, brought

up *Joash* of *Judah*, or *Joas* of *Israel*; Sacking *Jerusalem* (in the 14th of *Amaziah*: As *Josephus*, with the Bible:) and 666 more, the *Desolation of Antiochus*. And that God would Raise them, at 666, might be Hinted in 666 Sons of *Adonikem*: or, *The Lord will Raise up again* at the Return from *Babylon*, in *Ezra*.

And Thus we might find 666, the Great Crisis, To the Greatest Kingdoms. As To the First, and Oldest, in *Greece*, or *Sicion*. As also, To *Nimrod's Babel*; about 666 before the *Exodus*, and Twice 666, before its Ruine; in the *Son of Pull*, or *Sardapalus*; 333 before *Cyrus*. As 666, from *Solomon's* 666 Talents of Gold; to *Alexander's* Crown 333 before Christ. Who was Thrice 666, After *Abraham*, or 2000 as before. And so, between Their Birth years Thrice 666: and Twice 666, and an Half, to These very Times; or to 1666.

And to fix our Eye upon *Jerusalem* (the Sun to its Moon; or *Jerecho*;) the Great Sun Dyall, to the World; with all the Turns of Light and Darknes.

It was Built about *Abrahams* Coming to *Canaan* (in *Jos.* with *Hegeſip.*) twice 666, before the *Caldees* Sackt it.

Taken by *Judah*, much about 666 from *Terah*, *Babylon*, or *Ninive*. By *Darius*, about 666 from *Isaaks* Death, or *Josephs* Dungeon: and 444 (2 3ds of 666) from *Agypt*.

By *Shishack*, 666 from *Josephs* Death; or their Bondage in *Agypt*.

By *Joas*, 666 After *Agypt*, and 666 Before *Antiochus*: (As *Joash* Repair of the Temple, was about 666 After *Moses* first from *Agypt*.)

By the *Chaldees*, 666 before *Titus*: and twice 666, After *Abrahams* Coming into *Canaan*.

By *Bagoas* (under *Ochus*) 666 from *David*, or the Temple Founded. By *Prothmy Lag.* 666 After *Shishack*, and 666 before *Julian*.

By *Antiochus*, 666 After *Joas* Sack: and twice 666 from *Egypt*. And from *Cyrus*, so many years, as Days in their year.

By *Pompey*, 666 from *Affys* Sack of *Israel*, or *Samaria*. By *Craſſus*, Robbing the Temple, 666 After *Senacherib* Robbed it, of all he could get from *Hezekiah*: Then beſieged it, with a vast Army: ſtrangely deſtroyed, in *Herodotus*, beſides the Bible. A Type of what God means to do, when *Antichriſt* ſhall ſill the Land of *Emanuel*; As *Eſay* 8. and 14. and 17, 18. *Micha* 5.

By the *Parthians*: and by *Siſus*, and *Herod*; about 666, from *Babels* fiſt Coming to *Jeruſalem*, in *Hezekiah's* Time: or *Manaſſeh* Carried Captive.

By *Titus*, 666 After the *Caldean* Sack: and 66, before *Adrian* Raced it, 666 After *Cyrus* Built it.

By *Julian*, 666 After *Ochus*: and by *Cozroes*, 666 After *Pompey*: and by *Omer*, 666 After *Siſus* and *Herod*: 666 Before *Ottoman*.

Again by the *Saracens*, 666 After *Adrian*: and by the *Caliph* of *Babylon*, 650 from *Julian*: and Then, by the *Turks*, After *Titus*, 666.

Then by the *Chriſtians*, 1260 from *Antiochus*: and by *Saladin*, twice 666, from *Antiochus* and *Nicanor*. By *Egypt* again, in 1234: and by the *Saracens*, 1290. By *Selim*, 1516.

And for the Fates of *Rome*: or *Edom*, in the *Prophets*: As the *Jews* Tradition is. It roſe, at *Edoms* Breaking *Jacobs* Yolk, and Carrying *Judah* Captive: in 2 *Cron.* 28. which cauſed *Abaz* to hyre *Affyria*: which deſtroyed *Israel*, and *Judah*.

This was about 666, before *Pompeys* Sack: which was 666, Before *Phocas* and *Boniface*. As *Caeſars* *Julian* *Aera*, was 666 years (and odd days) before the Great *Hecyra*, of *Mahomet*; 666 before *Ottoman*, & the fiſt *Roman* *Inbulie*.

The 660th year of *Rome*, was ſignal,

nal, for Peace at home and abroad. But 666, very Fatal. For the Massacre, of 15 myriads, of them, in One Day, in Asia, (As the Danes in England:) and for the Civil Wars; which besieged Rome, with 4 Armies at once: Till one Consul was slain, as Sacrifice at the Altar, and Cn. Pompey, by Thunder: and the rest affrighted, by Prodigies: till Sylla diverted, besieged Athens, and took it, with the Flowr of Greece in a year.

And though Their Legions were not Constant; yet we may find 666, very signal in them: or their Cohorts: and their Greater Legion, 6666.

And to Parallell Britain, with the Jews. As both, were invaded, in Cæsars time; so both, revolted in Neroes: and although reduced to a Province, yet not as others, at the Senates Order, but the Emperours Peculiers. Vespasian is designed to quiet Both: and both, rebel again, in Adrian; about 666 before the Saracens seized Ierusalem, and the Danes England. A Monarchy by Egbert: Though Ina be Called the First, in the Saxon Laws; Taught by an Angel; Payed Peter pence (but first to an English Colledge in Rome) about 666, from Titus at Ierusalem.

Austine was Here, in 600: and ere long, received a Pall from Rome (*Tantum Grande Christi Sacramentum, ad Missarum Solennia:*) with power to make 12 Bishops: As York had 12: in the Learned notes on Bede. The Monks of Bangor, 1250 (or 1260) in the Saxon Chronology: slain about 666, from Cæsar Here, or Pompey at Ierusalem.

In 636, Ierusalem is Sacked by Omar, and Cambridge by Sigebert (a King, and ere long a Monk) *Christiana facta & Catholica*. In 637, we read of Parishes (as Cambden:) but an old Mss brings them, To Theodore, about 666.

In That very year, the English received Latine Service, and other Ce-

remories (with the Popes Supremacy) As Bale and the *Mag. Centuries*.

Tithes, in Esthelbert; By K. Barons and Commons. As in the *Confessors Acts*. And Esthelbert Dyed, 666, After Crassus at Ierusalem.

Lent Here by Parliament (As the Saxon Bede: which in Lat. is, *Authoritate Principali:*) In Ercombert: Who Dyed about 666. And Then, was Bede Born.

Alfred, the First Adopted Son of the Pope: who Crowned him at Rome (But his Will, owneth his Kingdom, To the Bounty of God and his Subjects: Free, as His own Thoughts: in *Menensis:*) about 666, before the Change in H. 8. When the Parliament denied the Popes Supremacy: forbad Latine Service: or Commanded the Bible in English.

Their setting All the Power, of the Pope Here, upon the Crown; might be a Reverter, of what was There before (As often Adjudged:) Yet I know not, that Ever before, the K. was left, to the Discretion of Cant (which had the Pall and Belt; or Great Symboles, of Dependance on Rome, and Homage to it:) As the Statute leaves him: For *Licenses and Dispensations* (and others of the Popes Peculiers:) If the Arch-bishop judge it meet.

But After Times, did help the Crown, by giving it leave, To make its Bishops by a Patent: As Edward the 6th had made a preaching Sheriff: or many such things; with Collations: and receiving Resignations; To most Spiritual Cures.

About 666 from Antiochus, This Land came to have 7 Heads, or Kingdoms (as Rome:) and at Gogmagog Leap, or other Hill about it, a Dragon was seen, or thought, so Great and Worthy, that it Sirnamed a Great King, *Utherpendragon*. And its Image was consecrate, and Dedicate, in a Great Cathedral: and from Thence became

became the Royal Standard. That I speak not of the *Dragon*, slain by One on Horse back: Or any other Beast, or Image of a Beast, slain by the sword: and yet reviving, and admired, or adored, by All that were not written in the *Lambs Book of Life*, before the Foundation of the *World*. Which must be opened, and must Judge both Great and small: who have no Book of Works, to Judge them.

And the *Dragon* pursued the Woman, flying to the *Wildernesse* (As *Hagar* did: and is in *Bondage with her seed* To This day: as *Gal. 4.*) and made war with her seed.

The first Creature Animal, was the *Dragon*: we read it *Whales*, in *Gen. 1. 21.* Created in the *Waters*: coupled with *Dragons*: as *Esay 27. Ezech. 29.* and so in *Job*, and divers places. And *Behemoth* is next: the first on Earth, as the *Dragon* in the Seas. It is Plural (as *Dragons*) in Heb. As many *Femimine Beasts*: Or Mother of All the Beasts: As *Wisdom* is of All her Children: and yet she also, is Plural, in Heb. As *Behemoth*. Which *David* applieth to himself in the 73 *Psalms*. And I am *Behemoth with thee*. I am that *Behemoth*: more brutish then a Beast: or *Behemoth*.

Those 2 Ruled, Till *Adam* came up: and had a Commission, which he did not Execute. And yet we do not find All the Beasts, put under him: and the *Serpent* was more subtle then the Beasts. But *Noahs Patent*, is a Promise also; *Your dread shall be on every Beast* (that Conquer'd *Adam*) and upon All Fishes of the Sea, or *Dragons*: Into your Hands they are Delivered. Thou hast kept the Good wine untill Now.

The *Dragon* is Prince of *Darkness* (as it walks in *Darkness*: while the Beasts are Couching:) and the shortest night of *Darkness*, in *Judea*, was of 10 Hours, or Horns; as of 7 Heads, or Days, in a week.

And if their shortest Day, or Night, be as 1000 years (as *Psal. 90.* and *91.* of the *Dragon and Beasts*;) Then is Every Hour, as 100 years. And so, the *Dragon and Beast*, must Reign, about 1330 years: As They Reigned, 133 Hours, before *Adam* was Created.

And if the whole Day and Night, be As 1000, Then the Longest time of *Darkness*, in the Bible *Meridian*, is but 666: or 2 thirds of 1000; As one third of 2000.

But if their Little *Watches*, also, be 1000 (as the *Psalms* hinteth) Then is Every Hour, 333. And so *Platoes* third part of an hour, may be 111. which is also, the number of *Kaveb*: the Common Heb word, for a *Measuring Line*. And Thus, 666, may be paralel to the 6 Hours Turns of *Tide*, and *Sun and Moon*, at the *Cardinal* points of *Heaven*: As before.

And the *Jewes* parted all their hours, into as many *Clakins*, as days in 3 years: 1080. and each of them by as many more as their *Sanhedrin*: or *Noahs Nephews*: or their Families, in *Egypt*: Or our Saviours Ancestors, in *Luke*: Or years of *Abrahams* coming to *Canaan*. and 75, is the difference, between 1260 & 1335. but 3 more then Twice 666.

And for *Hours*, in the *Revelation*. The 2d Church must suffer *Tribulation* for 10 *Days*. Which have Hours 240. And the 10 First *Persecutions*, lasted just 240 years. From 65, or 66, of *Christ* (when the *Jewish War* began) Till *Constantine*: at 306. And the Southern Martyrs, of the 10th *Persecution*, are 144000; in *Eusebius* and others. As the *Lamb* before the *Sabbath* had 144000 *Clakins* before it: As First Fruits of *Time* and the *Lamb* for the *Sabbath*.

And if *Constantine* did close the 10 first daies (as the *P Lambs* were Tyed, and Tryed, in the first 10th day of the year) and That be in the 2d. Ch. Then the

the 3^d, which stood, when *Antipas* was slain; and yet stumbled, at the block, of *Balaam* and the *Nicolaitans*; must be with *Constantine*: or at his Times.

When *poysen* sowed in the Ch. (as was written in the *Lateran*, at His *Dedication* to the Pope) was swallowed by the Clergy: which began to *Prophecy* for Hire; as *Balaam*: the peoples Belly: or their Bell: as the Priests of Bell and the Dragon. in *Dan. Apoc.*

And *Nicolas*, is one above the Laity: or proper to the Clergy. And *Austin*, *Euseb.* *Clem.* and *Euphan.* may shew us That which God abhorred in the *Nicolaitans*, was (somewhat besides *Eating things to Idols*, and *Fornication*) *Demeaning* themselves, As *Diotrephes* (a Priest of *Iupiter*, or *Belus*:) and mixing *Heathen Rites*, or *Jewish*, (which began in *Peters* Time) with *Christian Worship*. Of which, God is more *Jealous*, then of other Gods. As an Husband, is only *Jealous* of Her, that continues a Wife: but with an Whorish dress, or forehead: As the Lord Complains: and Threatens *Desperate Sorrow*, unto *Planting Strange Plants*, about His *Altars*; which He so forbad, and abhorred.

This Spread, in the Church, as *Arianism* did; about the very first years of *Constantine*, and Pope *Mirceus*: who Created *Cardinals*, or *Parish Priests*; To Bury the Dead, and to Baptise Infants. Which was presently followed, with *Albs*, and *Corporals*, At the Altar; and with *Tapers*, and *Candles*, in the Sun Shine (as a Prologue To the Flames, that followed:) and *Compulsions to Religion*: which began, about the Time of the first *Judgments*: (which we may Translate, by *Impositions*:) First commanded, At the Council of *Nice*.

Meletius, the First Bishop, that opposed, and Degraded *Arius*; did first deny, Restoring *Laymen*, Lapsed; Though perhaps, the fault was more,

in Churchmen: which on *Penances* were Restored; but with divers washings, and some Jewish Rites. The *Donatists* opposed; with so much Zeal, that some affirm, They called themselves the *Only True Church*: and Re-baptised.

The Cross, was found, they say, about those Times: and a Greater Cross, in *Arianism*; with the Great Contests, for *Easter Day*: which Took the *Seamless Coat*, of Christ; the *Souldiers* Spared.

And though *Paul*, the *Eremit*; and *Anthony*, resisted; and began the *Monkish Orders*; yet Those Times, had also, Sad Complaints, of *Gluttony*; among the very Clergy: which were therefore called *Priests of Bell*.

As *Jesabel* (in the *Revelation*) may allude, to *Jesue* and *Bell*. As the *Prophets* of *Jesabel*, with Those of *Baal*, or *Bell*: in *Jesabel*.

And so, we come, to the Temples *Tredding down*: or the Holy City: by the *Christian*, *Antichristian*, *Jehusites*: for 1260 Days, or Years.

Which we found very signal, in Hours, and Days, and Years. As From the Birth of *Cainan*, and *Mahaleel*; To the Flood; and Rising of the Church After it. As from *Enoch* and *Methuselah*; To *Abraham*. Or from *Noah*, To *Moses* and *Aaron*. From the Flood, To the Ark in *Zion*; or the Temple. As from *Jeseph*, and *Jacob*, To *Nehemiah*. Or from *Egypt*, and the Wilderness: To the Dedication by the *Machabees*.

And Thence, to the *Christians* Getting *Jerusalem*.

As from *Gideons Ephod*, To our Saviour: and from the *Romans* First Taking *Jerusalem*, To the Popes *Decretals*, and Council of *Lateran*: For *Transubstant*. In the Time of *Innocent* the 3^d: *Excommunicating* the Empe-
rour. As From Christ, To the *Sicilian* *Vessers*;

Vesters; Or the First Roman Jubilee; with the *Second Wo.* or House of Ottoman

As from the Sack of Jerusalem (or Revel. written) To the 2d Roman Jubilee: Or To the Golden Bull: and order of *Iesuns*, or *Iesuats*. As From the 10 Persecutions, ending in *Constantine*, To the Great Change, at Queen Elizabeth. And From *Iulians* Time, To the Persians Taking Babylon; and to K. Charles in England; and Free Religion in France.

And although, there were Great Defections (in the Christian Churches) before *Iulian*: Yet Then, was the Great Apostacy; which seemeth, Pointed out, To the *Ibessalonians*.

And the Last Oracles, said, that Christian Religion should Stand, but a Great Year. Which came out, in *Iulians* Time: about 365. And Thence, the Roman Empire did begin its Mortal Wound. As first, by the Gauls, about 365, of the City Built.

And whatever else, the Revelation Beast may be: yet, we must All agree, To That last verse, of the 17th Chapter. And the Woman, which thou sawest, is That Great City, which Reigneth, over the Kings of the Earth. Which certainly, was Rome: in some State or Other. That we say nothing, of *Mysterium*, written in the Popes old Frontal.

In *Constantine*, the Empire Trembled: In the Western Legions drawing off, to New Rome: with 7 Hills, also: but not 7 Kings, or Governments. And a Kingdom Divided, cannot stand.

The Church, did Creep again, a little After *Julian*: But with standing stools, and Forms, of some, that did pretend, to Teach it first to Go: with a strange Chaos, of Jewish Rites, or Heathen. And the Tares of the Envious one, grew up, Till They could not be Rooted out; but with Danger to the Wheat also.

First, in Lent only, Till Easter (which Crucified, all the Body of Christ:) Mar-

riage is Forbidden: And at *Laodicea*; the signal place, in the 3d of Revelation: Then at Other Times: and Then, To the Clergy, at All Times: in *Siricius*. When, the name of *Catholique*, came up: with the Golden Law, for Lent; about 380. Then, *Canonical Hours*, about 390: A very signal Number, both to Jewes and Gentiles: for the Last Olympiad: and the First Use of Mass: with the head of John the Baptist; and Then, the Bones of Samuel: and ere long of Stephen, and Nicodemus: Brought into Europe.

The Empire shakes, upon Contest, of the Emperor, and *Stilico*: by whom, *Alacius* was Beaten: Yet, so countenanced; That he sacketh Rome.

From That Deadly Wound, 1260 years, come out, about 1666: Or somewhat sooner. At the End of the Three Great Years and half, or 3500 years, of Esaus Struggling with Jacob. Which, Esdras makes, the End of the Old World: and Beginning of a New. And all the Bible maketh Them, the Great Types of Election, and Reprobation: or of Children of Light and Darknes. The first Dragon, or Beast, of the Bottomless pit: with 7 Heads and 10 Horns: or 10 Hours: for 7 dayes, of the week. And the shortest Night, had 10 Hours. And as the Light, might Rise, in 7 hours; so the Sun, might Rise, in 10. And Those 2 Numbers, of 7 and 10, were Sacred, to others also. As in *Justine*, *Curtius*, *Arrianus*, and others, of the Persians, and Alexanders Weeks: before the Roman: in the Attick Nights, or Genial Days, and Saturnals.

And as, the Revelation hath its 4 Watchers, and 24 Elders, for the 24 hours; So, the 7 Spirits, For the 7 days of the week: which return in a Circle: As the Months of Nisan and Tizri. Which were Sevenths, to each other: and had feasts alike.

As 7 equal Circles in a Ring of 6 and,

and one, in the Centre: as 6 Tones and 2 Halvs, in and an Eight, or Diapason. 7, being the only Number, of 3 Wholes and a Half.

The Jews Law, had 7 Heads, to Noah: 10 Horns, to Moses: with 666 Sections, or at most 669. And its Heb name, is akin, to *Thorus*, or *Taurus* (a Beast) wch in Hebr leters, maketh just 666. And None might buy, or sell, among them (or be *Denisons*;) that did not submit, to the 7 Heads, of Noahs Laws.

7 Things, were left by Moses, for the Poor. 7 Sabbaths: 2 in Tabernacles: one in Pentecost: and 2 at Pass: (and 7 Passovers in Script.) besides Atonement, and the weekly Sabbath. Which 2 last, forbade All work; the other 5, but Servile only. 7 Servitudes, in the Judges. 7 Liquors, in Moses Song. 7 Lamps: and 7 Spirits, on the Messab (Elsay 11) As 7 Spirits, before the Throne: or 7 Eyes: or 7 Planets, in Heaven; and 7 Metals in Earth: seven pair of Nerves: and 7 Principal parts, in the Bowels.

So, they had 7 Elders, or Deacons, in their Churches, or Synagogues: wch must be of 10 at least. As usually, a Paschal Lamb, was for 10: Recorded, and so, the Romans, could reckon them, at the Last Passover. And at 10 they brought their Children, to Fast, and other points of the Law: and their Lowest Consistories, were at places of 10 Families. As the Saxon *Deennars*, or *Tithings*.

And the Romans had their signal *Tithings*: and 10 Circuits, in their Provinces: 10 Kingdoms, as Horns: on the Last Head of the Beast.

Which may be; the Great Spirit of the World: with 7 Heads, and 10 Horns. As God also, pleased to manifest himself, in 10 Laws, and 7 Spirits: for 7 Days, of the week: and One of Them, had also, a Deadly Wound: as it was the Jewish Sabbath: but Got up again; and yet so changed, That it was, as an Eight

Day; and yet, but One of the 7: As the 7 or 8, Heads, in Revel.

But there is a Man can be our peace; when the Assyrian Overflows us. When he shall Tread in our Palaces; Then, we shall raise against him, 7 Shephards, and 8 Principal Men. Yea, and the Spirit of the Lord shall set up a Standard against him.

The Revelation doth require, a Volume, by it self.

Now Only, the Holy City, Trodden down: As David Got it, from the Treading Jebusites: and Nehemiah, from the Cuthites; and Machabews from Antiochus.

And Jerusalem shall be Trodden down of the Gentiles, Till the Times of the Gentiles be fulfilled. Or, as Paul, Until the Fulness of the Gentiles: And Then, All Israel shall be saved: or Redeemed: For the Time of your Redemption, draweth Nigh.

The 42 Months, are 1260 Days: as 5 months, of the First Wo, are 150 days As the 5 first months of the Flood, quite hiding the Earth, in Water: as the Baptists Mother, was Hidden, 5 months: and in the 6th, the Angel came to the, Virgin.

And at 30 Days apiece, 42 Months, are 1260 Days: As the Days of the Woman: and the Beast also, 42 months. And yet, they do not seem to end together. Except, we grant him, More, then his Reigning Time, of 42 Months, From his Deadly Wound. For, he lives, and prospers so, at the End of 1260 Days, that he killeth the 2 Witnesses: and They lye Dead 3 days and an half: which may be 3 years and an half: or somewhat more then 3 days: or 75 Hours. and 1335, are 75, more then 1260.

And at Rising of the Witnesses, the 10th part only, of the City fell: whether it be the Great City following (which Reigned over the Kings of the Earth:) Or the Holy City Before: yet called Sodom, where the Lord was slain. As in the Prophets.

And the 10th of that City, may allude To *Nehemiah's* Time. When the *Tenths*, of All the people, were chosen out by lot, to dwell in Jerusalem; so that All that City was but, as the *Tenth* of Israel.

And the *Tenth* (in *Esfay* 6, and other places) seems a Type of Gods *Elect*: Or else there may be somewhat more, in it. For, the *First Fruits*, are The *Elect*: whose *Heb* name, is akin to That, of *First Fruits*. As we touch on *Dauid's Micol*, and *Baburim*: in another place.

But *Tenths*, are proper most, to the *Jewish Church*. And when the *Fruits*, of All the Earth, come in (as *All Kingdoms*: At the Ruling of the *Witnesses*;) It is no great wonder, That *Tenths* should Fall. With All, the Ceremonious Pendants, To the *Jewish Levites*.

And the very word for *Dragon*, is in Hebrew, *Tan* [or *Tannin*] and *Levitán*: akin, to *Levi Tan*, or *Ten*: And the *Levites* crying, *Ten, Ten*; which is Give, Give, (as the *Horseleach*;) Else I will Take it, with This *Fleshhook*: by Force. And *Levitán*, maybe, *Levi the Dragon*: or *Cruel Levi*. As Their Father *Jacob* said. Adding also, *But my soul shall not be in their Secret*, or in *Sodom* (As the word is There: and maketh just 666:) alluding unto *Lots*, flying out of *Sodom*, to *Zoar*. As *Moab*, of *Lot*, is bidden, in *Esfay* 16. As, to mind, the *Heifer* of 3 years old, in *Gen.* 15.

Moses told the *Levites*, they were a stiff, *Rebellious Generation*. *Deut.* 31. 25. 27. And it was a *Levites Concubine*, that plaid the *Whore*, at *Bethlem*: Till at length, she was filled; and divided into 12. As the 10, and 2 Tribes: scattered all about: Till there were not left 666, Reliques of *Benjamin*. And yet, he Had the *Ruler, Saul* (and He cut his *Oxen*, As the *Levites Concubine*;) and then the *Temple* came, in *Little Benjamin*. The *Lord* must dwell between His shoulders. And the *Altar* had a corner cut, that so

it might be all in *Benjamin*. To Devour the *Prey*, in the morning sacrifice; and to gnaw the *Bones*, in the Evening: As *Jacob* first; and Then, the *Prophets* do allude.

And the *Jews* observe, the *Levites* were but 22000, to Teach their 22 Letters: & for neglecting That, They were carried *Captive*, in their 22d Generation. As the *Priests*, cut off, by *Saul*: Before *Dauid's New Jerusalem*: And *Solomon* Put off, *Abiathar* also: the Relique of the *Priests*. And *Nehemiah* chased a Son of the High Priest, allied to *Samballat*.

And when *Solomon* came to Dedicate his *Temple* (which perhaps, the *Priests* expected: But) As soon, As all the people did agree, to Bless the *Lord*, and sing, For he is Good: Because (a mighty word! As if, He were not Good, But That) His Mercy doth Endure for Ever: Then, the *Glory* of God, came Down, and Filled the *Temple* so, that the very *Best*, of All the *Priests*, could not Enter: or Durst not.

So that *Solomon* was fain, to Pray (will God Indeed, Indeed, come Dwell in Clay?) and Bless the *People*. Which by Gods Command, was most Peculier, to the *Sons* of *Aaron*: and *Solomon* was neither *Priest*, nor *Levite*; But of *Judah*, whence our *Lord* did spring. And he cut off, 22000 Beasts, in One Day: which Themselves compare, to the 22000 *Levites*. Adding also, that *Pompey* slew 22000, about the *Temple*; and was Beaten, after it, by *Cæsars* 22000; To as many more, in *Pompeys Army*. As 22000, in That of *Apolonius*, in the *Machabes*.

And when *Josiah* came up, in the 7th year, and did desire, the *Levites*, to Repair the *Temple*: or to help it forward: They Pretended, but 'tis said, They Hastned it not. And again, in Twice 7 years, The *Priests*, had not Repaired the *House*: as 2 Kings 12. with 2 Cron. 24. (as 12, and 24, in all, *Temple matters*.)

ters.) And at length, They consent, to Receive no more money: nor to Repair the House: which was therefore, Put out (as the Vineyard) To Other persons: That did work; and do it, Faithfully: without Priests and Levites. Which might be, a Type of somewhat in our Saviours Times; and Farther. And though, we read, of *First Fruits* still: Even in *Ezechiels New Jerusalem*: Yet of *Tithes*, very Seldom, or never, that I find, in all the Bible, of the *Gospel Times*: but of the Pharisees Boast, of *Paying Tithes*: and *Tithing Mint*, or *Any-seed*.

But the *Tenth*, might also Note, The *Tribute*, Paid to Kings, over them: Which *Samuel* fixed by the *Tenth*, of All they had, or Got. And when the *Romans* Took the *Didragm* (or half *shekle*, For *Redemption of Souls*: As in *Matthew*, with *Josephus*;) They had *Tithes* also: The Common *Tribute*, to *Hercules*, with other *Demigods*. And so the 10th days of all, or divers, months, were mourning fasting Days: as we saw before.

And thus, the *Fall of the Tenth of the City* (Whither it be *Jerusalem*, or *Rome*, or Any Other: or All Others: For it may be, in All, Successively:) may speak the *Fall*, of All Their *Tolls*, and *Tributes*, *Tithes*, and *Offerings*: or whatever else, was Appendant to the *Levitical Policy*: or nearly *Jewish*: Or *Legal Bonds*: or *Bondage*. And They, that defend Those things, should be sure, They come not, to confess, They have Acted, As *Jews*: but were not: As in several of the *Churches*. Which were much *Distinct*: Although, so near (in One *Lydian, Asian Province*) That they might have soon made, One *National Church* (if That had been the Only way:) and All their Angels, might have laid their Faults, upon One *High, Arch Angel*.

But *Ezechiels New Altar*, rejecteth all the *Old Levites*, that stayed with

Israel: and Chooseth the House of *Zadock* (the *Righteous*) as *Solomon* took him, for *Abiathar*.

And *Ezekiel* ⁴⁵, determines All *Tribute*, to their King, also: with a strikt Command, upon the Prince: To Take away his *Exactions*, on his people, whose *Exactors must be Peace*. And One of 200, *Lambs*, with a 60th part of *Corn*: or 100 part, of *Oyle*: is Fixed, for the *Tribute*.

But How Long, These *Tenths*, or other *Tolls*, may last: I know not any Text, determines clearer, Then the 14th of the *Revelation*. Bringing us, To the Feast, of *Tabernacles* (in the following Chapters:) After *Harvest*, and *Vintage*. As *Exod.* 23. 16, and 34. 22. *Deut.* 16. 13.

As the *Ark* came Home (From 7 Months Wandering: as 7 years Release:) and Rested in the Field of *Josuah*,) some Type of *Jesus*:) when the *Jews* were At Their *Wheat*, or Last *Harvest*. Before the *Showers* fell: that were restrained, in *Harvest* (As 1 *Sam.* 6. and 12. 17. and 2 *Sam.* 21. 10.) And Those *Showers*, might hint, the *Waters of the Spirit*: To be Poured out, at the Joy of *Harvest*. As the *Waters of Bethlehem*, *David* Longed for, at *Harvest Time*, as 2 *Sam.* 23. And *Samson* came to visit his wife, in *Wheat Harvest*: and Then Burnt, the *Philistines Corn*.

And we may compare, *Psaln* 126. 129. *Esay* 9. and 12th, and 18; With That, of *Jeremy*. The *Harvest is Past*; and yet, we are not Saved (As we hoped, by the Types:) But, Is there no *Balm in Gilead*? or the *Witness Meetings*? As of old, for *Iacob*; at *Gilead*, and *Missa*? *Samuel* also, Cryed, at a *Missa*, The Lord is *Witness*: And They Answered: *Witness*.

And again, the *Harvest is come*; and Time of *Threshing Babylon*. Which yet, is made, Too Narrow; by Confining it, to One, any One, City, or

People, in the World. It was, the Head of All Oppression, and Confusion : As it signifies. And yet, it is, Too much, in my Heart. And Babel, is Lebab (the Heart, in Hebrew) Turned Backward ; or Distracted, and Confused. As Solomon saith : *Gods work is much, to make men see, They are but Beasts to themselves* (Shehem, Behema, Hemma, Labem :) and the World, is in their Heart : and Madneſs alſo ; while we Live, and After That, we Dye.

But O Judah ! He hath ſet an Harveſt for thee. When I return, the Captivity of my People, *Hof. 6. 11.* And, at the Valley of Jehoaſaphat (or Beraca) Put in the Sickles ; For, the Harveſt is Ripe : get you down (and Hither, Cauſe, Thy Mighty Ones to come :) For, the Wine-Preſs is Full ; and the Fats Overflow : For, Their Wickedneſs is Great.

And ſo the Great Doom, and Feaſt of Tabernacles, in Zech. To which, our Saviour may allude, in the Laſt, and Great, Day of Tabernacles : and the Mighty Ones, or Angels, to come down At That Day ; in Joel, and Zech. For They muſt Aſcend firſt, and Then Deſcend, on the Son of Man.

As the Great Angel, in the 14th of the Revelation : or the Son of Man. Who bid them, Let the Tares alone, with the Wheat : Till the Angel Reapers Came, at the Harveſt : or End of the World.

And as This Harveſt, and Vintage, began with the Jews, and Houſe of God (As in the Prophets, Gospels, and Epistles :) So it is All, meaſured, From That City : Sack, and Preſt ; As Grapes, in a Winepreſs : As in divers places. So, that our Saviour, makes the Ruin, of that City, a Shadow, of the Great Judgment

And the Blood (As Moſes Song, The Blood of Grapes) came up, to the Bridles of the Horſes : Tredding it (as, in the 24 Woe :) and it flowed out, From the City (Trod and Preſſed) 1600 Furlongs.

And if Cubits, be proper for Days ;

Then, Furlongs, are proper, for Years. And ſo, we may find them, in Many Places : and Cities Built, and Sack, or Changed, at a ſignal Number of Furlongs (or Miles) in their own Buildings : or Diſtance, to ſome others : ſo, or ſo, Related to them. As the Olbian Tables, and Characters.

And though, the Furlong, be with ſome, 400 Cubits (as before :) and a year, have Fewer Days : yet They could not take a Round Number (as they call it) Nearer ; To Their Greateſt year : which had, a full Month, of 30 Days, beyond the Common year. As often, They were forced to allow.

When either, Floods, or Froſt, did hinder, coming To the Paſſover : which God diſpenſed, in Caſe of Sickneſs, and of Lowney. Or, the Vernal Equinox, were After That, which ſhould be, the Paſſover. Or, their Barly, were not Ripe enough ; For Heaving up, the Firſt Fruit Omer.

Then, the Jewiſh year, had near 400 Days. And ſo, the word, for 2 years ſpace, is, 800. If *m*, be only 40, in Shenothaim.

And the Attick Furlong, had not ſo many Feet, as the Roman, by 24, or 25 : and was no more, then One did run, in a Breath : or 10 ſeconds. As we muſt Breath, about 360 times, in an Hower : As Dayes in a year.

And the Ancients, meaſured a Degree, by 666 Furlongs.

The Revelation, was at Patmos ; a Greek Iland. Somewhat before 100, of Chriſt : or 60, from His Paſſion : or 30, from the City Sack. And we may remember, All theſe years, by That, of the Good Ground, bearing 30, 60, or 100.

And our Saviour hints, ſomewhat in Furlongs. When They had Rowed 30 Furlongs (as Himſelf, had lived, 30 years :) They fell, into a very Great Storm

Storm: which might denote the *City Storm* and Sinking, in the War: that *Rose*, 30 years, After Him: Who Walked, on the Sea, and Calmed the *Storm*. Although, They thought him, an *Evil Spirit*. As we use to do, in All, of other Judgments, or Practise, from us.

And his First *Revelation*, of himself, was at *Emaus*: when they had walked, 60 *Furlongs*. As the *Revelation*, was 60 years; After his *Death*: And the Roman War, full 60 years, After his *Birib*. And 60 more, To *Adrian*, Rasing the *City*; about 130 years; or 1600 months, as *Furlongs*.

The New *Jerusalem*, is 12000 *Furlongs*. And, if they be *Months*, it is but 1000 years: as *Chapter 20*. But if *Years*: and the *Circuit* be 12000: Then Every side, of the *Square*, is 3000. As the years, from *Shiloh*, To these Times, or very near us. As we saw, at the *Tabernacles* 3000 *Cubits*. And if the *Temple Cubits*, be Days: 30, by 30, make 3600: and by 20, 72000: or 6000 years. and the very *Porch*, of 10, by 20, 200; by 120, 24000; of which before.

We saw, how *Ninive*, did Sack *Samaria*: and *Babylon*, *Jerusalem*: at 666. And They were Distant, from them, 666 miles: and the Least of them, 444 *Furlongs*, about. As the Biggest, 480.

And *Judah*, came, From Them, about 480, years, After the *Temple* Built, at 480 years from *Egypt*. Which is also, distant, by 240: and some parts, 480 miles. As *Haran* was 430. And *Abraham*, coming Thence, was told, of 430 years. As *Memphis* was, From the North of *Canaan*: but from *Old Babylon*, 960: As years, From *Egypt*, to their coming from *Babylon*.

And *Babylon*, was 480 miles, from *Damascus*: As it came to be, 480 *Furlongs*, or 60 Miles, about. As one of its Castles, 60 *Furlongs*: and its *Golden Image*, 60 *Cubits*: And its River, had a

Wall of 360 *Furlongs*. And *Cyrus* took it (as *Jeremy spake*) by 360 Sluces; as Days in a year.

Which was also, 240 year, of *Iphitus Olympicks*: or of *Rome*, 216: or of *Nabonassar*, 210. As His *Tygris*, was 210 *Furlongs*, from *Cyrus Susan*. Which was also, much about 210 *Furlongs*, in *Circuit*. As *Cyrus* Took *Babylon*, 210 years before the *Persians* End, in *Alexander* Taking *Babylon*: 210 years, After *Cyrus*. As *Cyrus*, 210, After *Nabonassar*: and 10 years, before his Son, began The New *Babylon*, in *Egypt*: or was There: with his Sister *Meroe*: for *Sheba*.

Daniel speaketh, of *Cyrus* 3d year: and *Xenophon*, of 7, or 8, years Journeys: and *Ptolomies Canon*, of 9 years, in *Babylon*. The Head of All the Monarchs. *Nimrod*; *Nabonassar*: *Nebuchadnezzar*: *Nabonidus*; *Darius the Mede*; and *Cyrus the Persian*: *Darius Hystasp*: *Alexander*: *Seleucus*. All. Till *Rome* also, lost it self (as *Alexander* did) by Gaining *Babylon*: or Parts about it. As *Ithera* (in *Justine*) akin to *Abraham*.

And *Cyrus* Took *Babylon*, about 1666 years, After its first Building: at 100 years, After the Flood. And *Peleg* was born 101: and His Name, is *Scattering*, as at *Babel*.

And to look Westward. *Crete* is about 1600 *Furlongs* in length; and 666 miles, from *Jerusalem*, Taken by *Pompey*: As *Thar*, by *Metellus*, 66 years, before our Saviour.

Eubæa, So many *Furlongs* Round, as Days in a Year. And *Athens*, Twice so many, miles, from *Jerusalem*. Or from *Canaan*, about 666.

Rome was Built, as many years, After the First *Olympiad*, As there be Hours, in a Day: and From the Flood, as many years, as Hours, from *Pentecost*, To the *Doom*, of Both Temples. A little before *Hoseahs* Captivity: about 1666, from the Birth of *Sem*. As about
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so many Miles, from the *Tents of Sem*: or 1600, from *Jerusalem*.

And the *Blood* ran out, from the *City*, 1600 *Furlongs*. And there was, no place, of *Canaan*, so far, from *Jerusalem*; or Any of *Egypt*, much nearer.

But if it be, for years: from the *First Christian Persecution*, and the *Roman War*, at 65: 1600 years, are fully out, at 1666. As at 1670, from the *City Sack*. Or 1695, from the *Revelation*. About 95: by All the *Antients*, but *Epiphanius*: who placeth it sooner. As before *Thyatira* swallowed by Earthquake. But it was soon *Rebuilt* again: As by the *Subscriptions* of *Divers Councils*: before *Strabo* and *Ptolomy* mention it, with All the Rest.

But the *Revelation* hints an *Hour* of *Darkness*, and *Temptation*, which must come, and Try the *World*, immediately before the *New Jerusalem*: of Those, that Conquer, in That Last & Great assault.

As when the *Foule Spirit*, was to be Cast out (at our *Saviours* coming Down) It Tore the *Child*, most Sore; and left him As Dead.

This Last, and Great, *Hour* of *Temptation*, just before the *New Jerusalem* (As *Chap. 3. 10, 11, 12*:) may be That, which afterwards, is called *The Slaying of the Witnesses*. Or *Tearing*, and *Leaving*, Them, As Dead. And some, long since, described it, a *Civill Death*: rather than *Natural*. Or so, at least, That they be not *Buried*, If Dead: but their *Carkases*, lye in the *Streets* of the *City*.

As the *Hassitim* (or *Puritans*) the very word, of the *Psalm*: cited in that famous account of the *Asideans*, slain against the *Publick Faith*: that All the *People* said, *There is no Truth*, or *Righteousness*, in These; that have broken, the *Covenant*, and *Out*; themselves made, or Took. As both Books of the *Maccabees*,

and *Josephus*: of *Nicanors Time*: at *Purim*: 333 days, from the *Passover*. As *Ester* is in *Heb.* near 666.

Which might also, be shadowed, in the *P Lambs*: Tied up, 3 Days and an Half (from the 10th, To the midst of the 14th;) And then, slain, 3 Hours and Half, before the *Paschal Supper*: and 3 Days, before the *Lambs*, of the *Congregation*, were Raised, or Heaved up, with the *First Fruit Omer*, on the 3^d Day. As *Christ* was raised, on the 3^d Day.

And so, about the 7th Month also; Before the Great Feast of *Tabernacles*: The *Jews* assert, a General Judgement on the Dead, of the year before. And, As the *Paschal Lambs*, were Tied up, in the first month; So was *Israel*, in the 7th; To a Solemn Fast, and *Expiation* (by *Blood* also:) Upon the 10th of the 7th. And although, it were commanded, but for One Day: Yet They used Fasting much, for 3 or 4, Days together: as Preparation, To the Feast of *Tabernacles*.

But, They were not slain (as the *P Lambs*: and *Christians*, of the *Primitive Times*:) but only, Lay, in *Sackcloth*, and *Ashes*. (As *Rev 11th*) Retired, or Hidden, and Useless, To the *World*: but in Fasting and Praying: or the Last A&T, of Their *Prophecie*.

Which was hinted before, in the *Seed Royal*, slain by *Athaliah*: with *Naboth*, and his *Sons*, in *Jezereel* (which is *Prophecy*, or *Prophecy*, in the *Seed of God*) By *Jezabel*: To which, the *Revelation* doth allude.

But They shall Rise again: As we saw before, in *Jash* (or the *Man Despairing*:) Raised, in the year of *Release*: As an Emblem, of some Greater Thing to follow. Though he Then also, Repayred the House of God: but slew *Zechariah*, between the *Porch* and *Altar*. As if Cutting off, the *Lords Remembrance*; Hinted, *All things New*: and Forgetting *Old*; and All that is past: in *Esay*, with the *Revelation*.
The

The First *Witnesses*, were *Lambs*, at *Beersebah*: the next, at *Missa*, and *Gilead*, the *Stones of Witness*: For *Jacob*, and his 2 *Wives*: as *Emblems*, of the 2 *Churches*; of *Jews*, and *Gentiles*. As *David's* 2 *Wives*; led *Captive* from *Ziglag*; and detained, 3 days; and Then recovered. As the 2 *Spies*, of *Jericho*, were *Hidden*, for 3 days: and *Esters* *Fast*, of 3 Days.

Which was also, the Time of *Isaaks* being *Dead*, in his *Fathers* eyes: and of *Egypt*, in *Darkness*: and of *Preparation*, for the *Lew*: and again, for *Entering Canaan*, and *spying Jericho*.

And for years also, *Elijah* prayed, till it rained not, for 3 years and Half: *Samaritans* *Seige*, was 3 full years: and the *Jewish Wars*, 3 years and Half. The *Famine* for *Saul*, was 3 years: and *David's* *Pestilence*, 3 days: As of *Jonas* in the *Whale*: And of *Jesus* in the *Grave*: As *Lazarus*, 3 days, and part of the 4th.

And *Paul* had 3 days *Darkness*, at *Damascus*: and we read, of the 3d day of his *Storm*: Which ended not, Till the 14th Day. As the 14th Day, for *Passover*: and 14th year, in *Gen. 14*. And the *Crisis* of *Jerusalem*, in the 14th of *Amaziah*; the 14th of *Hezekiah*. And *Paul* went up to *Jerusalem*, in the 14th year. And the 14th Hour of the Day, brought up the morning *Sacrifice*: and 14th from the Morn, Evening *Sacrifice*.

Which may be called, the *Daily Witnesses*. At the *Tabernacle* of *Witness*: the *Ark* of the *Testimony*: and *Altar* of *Witness*: As in *Iosuah*: *Judges*: *Pf. Unto* the *Tribes* of the *Lord* go up: unto the *Testimony* of *Israel*. And the *Congregation*, hath an *Hebrew Name*, akin to *Witness*. And God calleth them *His Witnesses*: in divers places: as in *Esay* 43. and 44. As the *Cloud* of *Witnesses*, in *Hebrews* 12.

Yet some, special Persons, are *Especial Witnesses*, in several Ages. As

Moses and *Aaron*: *Caleb* and *Josuah*: *Barak* and *Deborah* (*Lightning* and *Thunder*): *Elijah* and *Elisha*: *Zorobabel* and *Joshuah*: *Nehemiah* and *Ezra*: the *Helper*, and the *Lords Comforter*: as *Types* of *Jesus*, and the *Comforter*. As *From Jesus Christ*, the *Faithful Witness*: and again, *Who is the Amen*, the *Faithful*, and *True Witness*. As in *Esay*, *You are my Witnesses*: and He, whom I have Chosen.

And the *Witnesses*, in *Revelation* times are *Divers*. As he saw, the *Souls* of them beheaded, for the *Witness* of *Jesus*. And the *Angel* saith, *I am thy fellow Servant*, and of the *Prophets*, who have the *Witness* of *Jesus*. And again, The *Witness* of *Jesus*, is the *Spirit* of *Prophecy*: and All that had That *Spirit*, are *Witnesses*. Yet in comparison, of others, They are very Few: and therefore, called *Two*. As the *Lowest Number*, which the *Law* required, for *Witness*. And, there may be *Two*, more especial, in the *Latter Times* also.

As the *Outer Court*, of the *Tabernacle*, had but *Two* only, *Visible*: and yet a third *Included*. The *Spirit*, in the *Blood* (at the *Altar*:) and *Water*, in the *Laver*: as the *Pillar* in the *Cloud*. And the 2 *daily Witnesses*, in the *Morning* and *Evening Sacrifice*. As, the *Mincha* with *Perfume*, at the *Altar* of *Incense*. With the *Loaves* of *Showbread*; and the *Lamps*; As *Spirits*, before the *Throne*: or the *Ark*, and *Mercy Seat*, with the two *Cherubins* of *Glory*.

Like our two eyes, in our *Face*; and 2 ears, in our *Head*; and the *Spirit*, within the *Wheels*. As in our *Heart*: with 2 *Auricles*: as 2 *Loabs*, of the *Lungs*. and *Two*, yet *Lower*, called *Testes*, or somewhat of *Witness*, in divers *Languages* As putting the *Hand*, under the *Thigh* in *solemn Witnessing*.

As the *Great World* also, hath its several *Pairs*, of *Witnesses*; in *Earth* and *Water*;

Fire and Ayre: and yet much higher and Brighter; as the Eyes of Heaven: called also the *Faithful Witnesses* (in the Pl.) *the Sun and the Moon*.

Which were, as Dead, or Hidden: *Asleep in their Causes* (as the Schooles speak:) for 3 dayes and an Half. Or Till the Morning, of the 4th Day of Creation: when they first appeared. And at Every New Creation: or at bringing up, a New Heaven, and a New Earth: The Witnesses, of That Generation, may lye hid, and be as Dead: For 3 Dayes and an Half. Till a voyce come from Heaven, saying, *Come up Hither*. As at first, *Let there be Lights, in Heaven*: and it was so.

Darknesse, As the First Beast, or Dragon. *Draco*: *Dark*: and *Tenebrae*, the Dragon of the Evening, in Hebrew: where also *Eve*, or *Eeph*, is *Darknesse*; & a Beast, or Serpent, as in english, *Evet*. and the Jews tell us, that *Adams Wife* was *Lilis*, First, or Night: and Then, *Eve*: which is also *Night*; as in english *Eve*, and *Evening*. Day and Night, being as *Man and Woman*: *Husband and Wife*. As the *Womb of the Morning*, in the Bible.

This Dragon, fighteth with the Two Faithful Witnesses; the Sun and Moon. Which are weekly Hidden, 3 dayes, and half: or 7 nights in a week (as at first, 3 dayes and half together.) And when These Witnesses meet, with the Crossing Serpent, in Heaven (or the *Ecliptick*; with its Nodes of *Dragons Head*, and *Dragons Tail*) They be Eclipsed: which may hold 3 Hours and Half (as at the *Passion*;) And the Moons monthly Hiddings, are about 3 dayes and half (as Emblems, of the Worlds, and Churches Changes:) and her Absence From the Sun, and shinings, are about 3 weeks and Half.

And, for 666, in This Beasts Fighting, with Those Witnesses; we found,

6 hours, or Great Watches, Turning the Tides, as Sun and Moon, at the Cardinal Points: and making up 666: and its lower Root, 25; the First hour, that Ever, Turned, Light into Darknesse.

And as many, make the Moons Apogeeum, 65, or 66, of the Earths Radii: So do some, make the Suns Radius, 65 times, Greater then the Earths: or his Apogeeum, Twice 666: as we saw before.

And all, made, his daily Motion, about a Degree; and some made, That, about 666 Furlongs: as *Ricciolus* from *Posidonius* in *Cleomedes*. Where also, the Moons Periodick Month, is 27 dayes and half. Which in others, is, 27 $\frac{1}{2}$; but in *Martian* Cap. 27 days, & 16 hours: but 2 lesse, then 666: which is also, very near the Month for *Anomaly*, and Latitude: As, often, For Appearance; Though Uncertain.

And the Suns Monthly Rotation (now agreed) is from 26 dayes (as the *Caroline Tables*) To 29 & half: and the mean is 27 $\frac{1}{2}$: Which is just 666 hours. As *Apelles*, or *Scheinar*, and *Galileus*. When they found, One of the Semicircles, to be 13 dayes, and 20 hours, and an half, Which doubled, maketh 27 dayes, and 17 hours: but One lesse, then 666.

12 such Months, are 333 dayes: and 24, 666: and 666 Moons, about 54 years: As 54 Sections, of the Law, in 669 Little Ones.

And that the 7 Churches also, may shadow out Successive Times (as the 7 dayes of the week: and 7 months of the Jewish year: and 7 years To Release:) I do the rather believe, From the Glances, on Successive Times. As *Paradise*, and *Tree of Life*, in the first Church: the Flood, or Egyptian Death, in the 2^d. The White Stone and Manna, from *Aegypt*, in the 3^d. And Breaking the 7 Nations by *Jesuah*: To the Times of *Elijah*, slaying the Prophets of *Baal* and *Jesabel* (the Type

Type of the Great Whore) in the 4th, and to the Coming of Christ, in the 5th, and the New Jerusalem, in the 6th, and General Judgement, in the very Name of *Laodicea*. With *All things New again*, as the 3 last Chap. of that Blessed Revelation: which doth Bless its Readers, From our Blessed Jesus: who received it, to Give: Or that he might shew it, To his Servants.

Or beginning at Christ; or at That Revelation to *John*. The name of *Ephesus*, may hint *Declining Times*, of the Primitive Church: As at *Adams Fall*, in *Paradise*, There Named.

Smyrna, may signifie *Beaten Myrrh*: As in the Christian Persecutions, and Antichristian *Jesabel*: Till the Morning Star arise, before the Sun of Righteousness: shadowed in *Elijah*, at *Jesabel*: and so to the coming of Christ, and the New Jerusalem.

The Poets say, the Great *Io*, wandering came to *Ioppa* (built before the Flood: in *Mela*, with *Solinus*;) Thence to *Egypt*: and there had a Son, from whom came *Belus*, Father to *Egyptus* and *Danaus*, with *Agemor*. Who, returning to *Joppa*, begat *Cadmus*, *Phœnix*, and *Europa*; that played with a white Bull, Till he swam away, with her, to *Creet*: and There, she had *Minos*, and other Judges in *Hell*. From whom, they bring *K. Erubrus* and the *Lyicians*. As *Cilicians*, from *Cilix*: an other Brother to *Cadmus*.

Who being sent, to seek his Sister; came so near as *Greece*; and there was bid to build a City; Where he saw, a Beast; Lye down: and Thence *Bacina*; with *Thebes*, in *Greece*, and *Egypt* also: from *Thebeth*, *Noahs Ark*, and Beasts:

And though he killed the *Serpent*, he became, a *Serpent*, with his Wife: and Children, very Miserable. One, being Mother to *Aëleon*: Turned into a Stag; and Torn, by his own Dogs, for seeing *Diana* Bathing. Two others, destroying themselves, and Children. The 4th Burnt by *Jupiter*; Thundring, as with *Juno*:

But catching his *Bacchus*, from her, Hiding him, in the Hollow of his Thigh.

Their Brother wanders up and down, till at length, One of his Ravisheth a Child of *Pelops*; who had maintained him: But Then, Prayed, for Vengeance: Till *Oedipus*, killeth his own Father; and marrieth his own Mother, knowing neither: Till some secret Characters discover it. And then, for shame and grief, They hide a while, till all the Family destroy themselves, or one another.

But a Child comes out, at length, called *Tisamenus*: Or *Revenged*. And His, are glad to leave the Country; and to wander, To an Island; That had Risen out of the Sea, and was called *Thera*, The Beast. And thence, came *Batus* (As *Barten*, and *Batein*, to Play the Beast) with *Mis Cyrenians*; in the *Isles*. And our Saviour bids us, not *Batologise*, as *Batus* did.

This may be more, than *Hivites* (that is: *Serpents*) flying from *Joshua*: Though the Times agree (with the Poets *Pennus*; and other Remains, of Hebrew Pillars: or some flying from *Canaan*;) And their Brother *Phœnix*, is the Great Man, in *Phœnicia*. Father, to another *Belus* (whence *Sichem*, *Pigmalion*, and the Famous *Dido*;) As perhaps also, to the *Red Sea*: or *Phœnicia*: that is *Red*: and a kin to *Erythrus*, *Phœnix*, and *Cepheus*: with his Daughter; Saved from the Dragon by *Perseus*. With Wings also; For flying, from these *Dragons*, or *Serpents*: and a Flood, from the *Dragons Mouth*.

And the *Phœnix*: (Rising out of her Ashes and Odors) may be an emblem of Him, and Them, that were, by Death, to Conquer Death, and live, beyond the *Phœnix*. Which yet liveth 660, or 666 years. The Jews give it 1000: as the only bird that did not taste the Forbidden Fruit: As they speak on that of *Job*, I shall dye in my Nest, as the *Phœnix*. In *Herodorus*, &c. others; though the *Romans* knew it not, till after Christ: or 66 of *Augustus*: 666

from *Josiah* (1666 from the Flood : or 5 times 666 from Creation) Slain by a King of *Egypt*, or *Sodom*, where our Lord was slain.

When *Jacob* cursed *Levies* Cruelty, He said : *Let not my Soul be in their Secret*, or in *Sodom*, which in Hebrew is just 666. And *Chelaim* (that makes them *Men* : the Number of a Man) 665. And God doth much forbid *Chelaim* : their *Mixing Seeds*. As they are caught in *Chelaim* ; which some translate, the *Stocks*, in *Isa. 42*. And *Chelaim* is *Michael*, Turned almost Backward.

Myster or *Mystery*, an Hebrew word ; As *Sistrab*, and *Hester*, Hidden : Making 666 : As *Thorus* or *Taurus*, in Hebrew 666 : and so is *Satur* 666, Secret, or Full, and ready to vomit. As he speaketh, at his Making All things New (In *Laodicea* :) As at drinking, on the Cross. It is finished.

Which was from *Egypt*, as many years, as there were Hours in the year, before *Pentecost* ; or its Prep. and from the first *Pentecost*, in *Canaan*, as many years, as That was after *Enoch*.

And as *Moses* Face shining, might represent our Saviours shining (with *Moses*) in the *Transfig.* So might His Long stay in the Mount, denote our Saviours stay, in Heaven : while the Chief Levite (or *Falso Prophet*) makes a Golden Calf, or Image of the Beast : as *Psalms* 106. with *Revelat.* 13.

And *Moses* Last Coming from the Mount, to make the *Tabernacle* ; at the Feast of *Tabernacles* ; might denote our Saviours Last coming, to the Feast of *Tabernacles*, yet to come.

And as 40 days Rain in the Flood, did shew us, so many years, between the first Ark, and the 2d at *Shiloh* : As there be Hours, in 40 days : So there were, as many years, between the 2d Ark, and 2d Temple. As Hours, in *Moses* 40 Days : 960.

And *Moses*, Breaking the first Tables at his first 40 days, might note, their Breaking of the Law ; and their City Broken by the *Caldes*, in the same month, and season, when he brake the Tables.

And the Renewing of Those, by God, might shadow, both, Their Renewall, by *Joshua*, *Zorobabel*, *Ezra*, and *Nehemiah* : And the Law renewed, and written in our Hearts (As put in the Ark, and Mercy-Seat) by our Saviour : and His Making All things New : As at the *Tabernacles*, in the *Revelation*.

And the Feast of *Tabernacles*, was After the Day of *Pentecost* (or giving the Law to *Moses* ;) 130 Days : or 3120 Hours : As there are 3120 years, from *Moses*, To 1666. which is, from Christ, As many years, as from Creation, to the Church Restored, After the Flood.

As If, His saying, *The Dayes of the Son of Man*, shall be as the *Dayes of Noah* ; did intimate as many years (from his speaking That, To his Coming There described ;) As there were Years, to *Noahs* Flood.

Which was, at the first Hour, of the 70th Day, of the World : Or at 1656 years : As 1656 Hours, come to the 70th Day ; ending at 1680 Hours.

And then He should come again, before 1680 : or at most, about 1690. which is from His speaking, As many years, as the Flood was from Creation.

And his saying, *No man knew the Day and Hour, of the End of the World*, may teach us to measure Times, by *Dayes* and *Hours*, also. Which may be now better known, since the *Revelation*.

And although, there may be Hints, of his Coming, To the Great Feast of *Tabernacles* (As he came, and shewed himself, In the Last, and Great Day of *Tabernacles*, *John* 7.) yet it may be said, that *No man knoweth the End of the World, with its Day or Hour*.

For though there must be a *New Heaven*, and a *New Earth* : yet All the Works of God, and In special, *The Earth*, shall abide for ever. But the *Meek* shall inherit the *Earth* : and *Righteousness* shall dwell in it. *Righteousness* and *Peace*.

Wait on the Lord, and he shall exalt thee, To inherit the *Earth*. And When the *Wicked* are cut off, Thou shalt see it. So that a man shall say, Verily there is a Reward for the *Righteous* : Verily there is a God, that judgeth in the *Earth*.

